The European Harvest Field

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ABSENCE FROM THE ASSEMBLY

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" *(John 20:24)*.

There is a great deal of significance to the fact that Thomas was absent the first time that the Lord Jesus appeared to the disciples after His resurrection. Had he not heard, along with the other Apostles, that the Lord was risen from the dead and alive? Did not the Apostles meet in the room behind shut doors, for fear of the Jews, because they had heard the news of Christ's resurrection? We think they did, and we feel quite certain that Thomas knew of the meeting, for it is clear from the narrative that he came to the meeting at last, but he was too late to meet the Lord. There is therefore a great deal of significance to the fact that Thomas was absent or at least came late to the meeting.

1. What was it that caused Thomas to be absent or to come late? We may not speak with absolute certainty upon this question, since the reason is not given in the narrative, but we may quite safely infer from the general disposition of Thomas. Every word on record that Thomas spake, gives clear indication that he was gloomy, melancholy and of a doubtful disposition. If he was not wholly ruled by his doubts, he was seriously hindered by them. If he had given any credit whatever to the news that Jesus had risen from the dead, he would no doubt have hastened to the meeting to find out what he could about the matter. But he evidently dismissed the whole thing from his mind as a mere idle tale, perhaps as mere women gossip. He was controlled by his doubts and under the binding influence of his gloomy disposition, so he did not go to the meeting or else started out late, walked slowly and brooding over his new troubles in reference to the death of his Lord, reached the meeting too late to meet the Lord. The entire affair is a sad commentary upon the terrible evil of a doubting disposition.

Doubt breeds indifference and fills the life with carelessness in regards to spiritual things. It blinds and dulls the vision; it robs of spiritual vigor and energy and blights its victim with unconcern in respect to the Lord's cause and spiritual things. And all this throws the life open to the allurement of worldly and sinful pleasure, as well as to careless ease and carnal indifference. Are not these the reasons why Christian people absent themselves from the assembly of God's people, or else come late?—Indifference, laziness, pleasure, spiritual drowsiness and dullness.

2. The Lord notes the absence of His people from the assembly as well as their late coming. Thomas, doubtless, never thought that the fact that he was not present when the Master came, would be recorded in the Bible, and that all the world would know it some day. But God took notice of it, and the Holy Spirit brought it to John's remembrance and caused him to write it down for our learning and instruction. Oh, yes, beloved, the Lord is not indifferent concerning the things His people do, whether they be evil or good. He watches their lives with great care and with deep interest, and things which to them may appear as mere trifles, He regards as serious matters. How solemn this is! But, then too, how encouraging! It is solemn if His people do not seek to live for Him and to please Him with all diligence, for He knows it and takes note of it. It is encouraging if they seek to live for Him and to please Him in all things, for He takes note of that as well. The former brings His disapproval and a loss of reward, while the latter brings His approval and will be rewarded by Him.

Let us remember, dear reader, that the fact of the absence of Thomas from the meeting or his late coming is not something just thrown in the record to complete the narrative. The record of this fact teaches this,—that God notices the absence of His people from the assembly as well as their late coming.

3. Thomas suffered a great loss for his absence and late coming. The ten disciples who were present, met the Lord and their hearts were made to rejoice. It is written: "Then were the disciples glad, when they saw the Lord" *(John 20:20)*. All their darkness, gloom and sadness was dispelled by the presence of Jesus. Thomas would have had the same happy experience, had he been at the meeting or had he gotten there on time. But he missed it because of his doubt and his slowness. By not meeting the Lord at that first meeting, he was kept in suspense and unbelief for another whole week. He was full of sadness and gloom all this time, while his ten brethren were rejoicing in the knowledge of a risen Lord.

We shall all do well to remember the words of our Lord, when He said: "For where two or three are gathered together in My Name, there am I in the midst of them" *(Matt. 18:20)*. The Lord Jesus delights to meet with His people; to be in the midst of them. The assembly is the place to meet the Lord. And let it be carefully noted that the Lord need not be petitioned to meet with His own. He has given His Word of definite and certain assurance that where but two or three meet in His Name, He will be in the midst of them. Two or three is the smallest possible number that could constitute an assembly, and in so small an assembly the Lord is in the midst. He always makes good His Word. Therefore it is in the assembly of the Lord's people where we meet the Lord. We do not say that He can not be met when we are alone by ourselves, for He can. But we do say that He has especially pledged His presence to His own when they meet in His Name.

Then again, it will be well for us to remember that the Apostle by the Holy Spirit has given a special exhortation concerning the assembly, saying, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" *(Heb. 10:25)*. God's people should never be absent from the assembly without a reason that will hold out before the Lord. They should make every possible effort to get there; they should be willing to make personal sacrifice and to go out of their own way of comfort and ease to do so. This is the way to grow and prosper. The fellowship in prayer, praise and worship cheer, quicken, bless and establish. The preaching and teaching of the Word of God enlivens, enriches, edifies and helps. In every way the assembling of ourselves together as God's people is helpful to the Christian life. Remember the disciples met together on the first day of the week, and the Lord came into their midst. May every Lord's Day find us in the assembly for worship, edification, and fellowship. The Lord's Day is a boon to God's people.

Says J. Pulsford: "Stations on the line

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OUR MAGAZINE

We have made repeated appeals in the past for new subscribers to the MAGAZINE, and there has been a response to every appeal, though not as large as we had hoped. But we thank the Lord for every advance step toward the desired goal of making the MAGAZINE more nearly, if not entirely, self-supporting. How we do long to see the day when this will be realized.

We should have a much larger subscription list, and thousands of Christians all over the land, who do not yet know of our splendid and rapidly-growing missionary work should be informed concerning it. The best way to bring them the greatest measure of knowledge is by means of the MAGAZINE. Will you help us reach them?

Show your MAGAZINE to your Christian friends, and tell them the help it has been and is to you, and urge them to subscribe. We gladly furnish sample copies free. Subscription Price, $1.00 per year in advance. Let us all work together and let us literally have hundreds of new subscribers within the next month or so. Do not put it off but begin right now. —*Editor.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 414, 156 Fifth Avenue, New York City.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra-postage—**Please.**

Send all money for the magazine to Col. E. N. Sanctuary, Room 414, 156 Fifth Avenue, New York City.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

By Norman J. Smith

Incidents of much interest are frequently recorded in this column, usually from the pen of some one on the field. This month we have something unusual to report, nothing less than two weddings! Word came recently that Brother Charles Lukesh and Miss Edna Kauffman had been united in marriage at their field headquarters in Snojmo, Czechoslovakia. These two consecrated workers for the Lord are graduates of the same school, the Missionary Training Institute, at Nyack, N. Y. Their names and work are familiar to all our readers, who will be glad to see their pictures united on one photograph, and will join in wishing them continued blessings as they serve the Lord together in their chosen field. Messages of congratulation received at our New York office will be gladly forwarded. Perhaps you will desire to send them a word of cheer.

The letter and photograph from George Nazaruk and his bride took us completely by surprise. You will find the picture and message in another column. I knew Brother Nazaruk well when we were in Philadelphia together, and later on I visited his field in Eastern Poland. You have seen a picture recently of a chapel built largely through his activity, and I am sure we may look for much further testimony through our brother and his helpmeet. It is only a short time since Brother John Kovalchuck visited this field for special meetings. Now Brother Nazaruk reports that he baptized eleven more souls on profession of faith. Brother Nazaruk should have added support hereafter, which is commended to your prayers.

The beautiful 1929 Scripture calendars are moving out, both as to samples and orders. Every home should have one; 30¢ postpaid. Whoever receives a sample at this price can easily secure orders for a dozen, at $2, and make $1.60 by resales. There is beauty of color on every page, 13 splendid painting reproductions; and the Scripture verses and special texts for every day in the year ought to cheer many hearts, holding some in times of temptation, bringing others to a clear decision to come out for the Lord, and providing devotional moments for us all.

Does every reader of "The Harvest Field" have the books listed on the last page? Orders are not as plentiful as the high spiritual value of these works would dictate. There is time for the daily paper, the weekly and the monthly magazines; why not for a good book spiritual in content? Remember them especially at Christmas time, when you are seeking for appropriate gifts for your brother and sister Christians. The writers are not strangers to thousands of pastors and missionaries; it is time the laymen became acquainted with these fine spiritual books.

Now that you have sent in a little gift for the "Stamp Fund" of the office and your Valley Forge stamps are being mailed, it occurs to us that some would like to receive foreign stamps,—especially from the European countries. There is the new stamp from Roumania, for instance, containing a picture of the new little boy king; the blues from Finland and Bulgaria, and the various issues from Poland and Czechoslovakia. Well, send along a little gift for that "Stamp Fund," and we will remember you with a return gift. That Valley Forge stamp, we said last month, is the one which led the Atheists to protest to the Government. It has the picture of George Washington kneeling in the snow praying to our God. No wonder the Atheists did not like it!

Clothing for Bulgaria! What have you done for that need? There will be a cry from thousands of throats soon, "The winter is upon us, and our bodies are not covered!" One taste of their misery would rouse us to action, but we are so far from the earthquake-stricken district, and we feel "so comfortable and self-satisfied" in our own warm homes and nice clothing. Let us alone! It is only a thought in passing, but what will you say to the Lord when He tells you to "Depart." If a garment hangs in your closet all winter unused which might cover a bare back it may bring woe later on, for it is from such inaction and indifference that the pronouncement "I never knew you" comes. We will ship again soon. Send what you have to American-European Fellowship, 108 Dobbin Street, Brooklyn, N. Y.

Every postman in Czechoslovakia receives at least monthly a good spiritual tract; many are passed on to recipients of mail along the route. What is the source? The Tract Ministry of Charles and Edna Lukesh. Where does the money come from to pay for this great monthly issue of spiritual literature? You can trace nearly every cent of it right back to the small monthly allowances of these two workers. How much of your own comfortable income are you willing to set aside for the Tract Ministry in Czechoslovakia and other countries? Just read what Brother Dobrinin quotes about the dollar that flew back and forth between Poland and Finland. Her last dollar was to go for "boots," but she would rather have the spiritual magazine, "Faithfulness." The dollar was returned, but she sent it back again, with another, saying: "Please, Dear Brother, do not return the money!" Can you come any nearer realizing the hunger for spiritual literature now, and what do you propose to do about it?

Our dear Brother Reitzel asked us last week for a back number of "The European Harvest Field" containing one of his fine spiritual articles. It hurt quite a bit to have to tell him we could not supply him. He has done so much for us we just wanted to send him that magazine. Perhaps some of our readers have back numbers lying around which they have drained the goodness out of as far as they are concerned, and, seeing this little hint, may be glad to return these back numbers to us for re-distribution. A number of issues containing the articles on "Revelation" by Pastor Drew might also be remailed if we could receive them from some of our readers. Share with others what we have shared with you.

Three years ago Rev. Paul L. Mishkoff, our very energetic Gospel preacher in Bulgaria, started for the United States. He stopped in England to visit his sister for a few days, and while they stood looking in a store window an automobile jumped the curb and pinned Brother Mishkoff to the store front. Naturally he went to a hospital. After he thought he had recovered sufficiently he resumed his journey to this country. He visited Montrose Conference and thought to go further, but the strain was too great and he was compelled to return home. Now Brother Mishkoff would come again, his expenses having been paid by a good friend of his own country. We suspect Brother Mishkoff wants to tell us face to face what his suffering people need in the way of clothing and shelter against the winter storms. He can also with good grace say that the Bulgarians are ready now, after the terrible earthquakes, to listen to the Gospel. Let us join in praying for a safe journey this time, and for a message that will win our hearts for material support and prayer co-operation.

TO THE FELLOWSHIP PRAYER FAMILY

Margaret M. Griffith

It was John Welsh, son-in-law of John Knox, who prayed, "Give me Scotland or I die." He put it on record before his death, that he counted that day ill spent in which he did not put seven or eight hours into secret prayer. It was these hours of daily communion which stamped the impress of Jesus Christ upon him. **True prayer leads to holy living.**

An audience of thirty-five hundred had packed the large hall. The one presiding at the convention relates how with a sinking heart, he announced the next speaker on the program, for it was a woman. He was prejudiced against women speaking in public. This woman had been a social butterfly, and God had marvellously saved her. "What a waste of a magnificent opportunity; here is this wonderful audience, and only this woman to speak to them". He introduced her and then fearful of results sat down and prayed.

When he raised his head, he saw every one of those thirty-five hundred pairs of eyes riveted on that little woman, as she stood there and spoke. Soon tears came into eyes unaccustomed to weeping, men and women took out their handkerchiefs, and at first tried to pretend they were not weeping, and then throwing all disguise to the wind, they bowed their heads on the backs of the seats and sobbed as if their hearts would break. Before that wonderful address was over, the whole audience was swept by the power of that woman's words as the trees of our western forests are sometimes swept by a cyclone. The people thanked her for the wonderful message. She replied, "Realizing my inexperience in public speaking, I spent the whole night in prayer." That was the secret of her power. **PRAYER BRINGS GOD INTO OUR WORK.** Dr. Torrey relates this in his book "The Power of Prayer."

A dear man of God in England was praying with strong crying and tears for the salvation of souls in Warsaw. He had visited the city

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EDITORIAL

THE RIGHT USE OF CHRISTIAN LIBERTY

"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

"But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak" *(I Cor. 8:8, 9)*.

The question Paul discusses in First Corinthians 8 is the question of meat offered in the temples to idols. The meat thus offered belonged partly to the priest and partly to the officer. These meats were sometimes eaten at feasts in the temple, or sold a great deal cheaper than other meats in the market. There were some believers who for some reason or another attended the feasts. There were other believers who bought the meats offered for sale in the market, took them home and served them on their table in the family. In either case they did so without a conscience of the idol, because they knew that an idol was nothing and that there was only One True and Living God. Their faith was strong enough to distinguish between the idol to which the meat had been offered and the meat itself.

But, there were other believers who had a conscience of an idol; that is, they believed and held that an idol was something. They had the conscience that they were guilty of idolatry if they ate the meat offered to idols. The Jewish believers had a natural abhorrence for idols and idolatry, while the Gentile believers, before they were saved, had a natural veneration for idols and idolatry. Those believers who had a conscience of an idol and idolatry would not attend the feasts, neither would they at any time, under any circumstance, purchase or eat meat that had been offered to idols.

And therefore just naturally there arose a controversy between these two classes of believers. Paul took up this controversy and directed those believers, to whom it was lawful to eat meat offered to idols, to consider the conscience of their fellow-believers, and not to use their liberty in disregard of the conscience of the weak brethren. It is evident and clear from the teaching in this chapter that a believer may use his Christian liberty to the harm and hurt of his weaker brother; he may become a stumbling-block to him.

Dr. I. M. Haldeman recently remarked "I may be walking along a road. I am strong. I see a stone in the way. I stoop down to pick it up. I cast it over my shoulder behind me. I do it easily because I am strong. My brother who is walking some distance after me sees me do it. It appears so easy that, carried away by my example, he is led to attempt it as I did. He cannot. He staggers and falls. He did not have the strength. My example has been a stumbling-block, an occasion of offense".

1. It will be observed, however, that in our land the question of meats offered to idols does not disturb believers. We know nothing about this question, only as we read about it in the Scriptures. There are, however, other questions, the principles of which are similar, that disturb and trouble God's children in our country. There are Christians who say they can indulge in strong drink, chew and smoke tobacco, play cards, attend moving picture shows and the theater and it does them no harm. We will not judge in their case. But many cannot do these things with a clear conscience; in attempting to do them they sin against their own conscience and thus start on a downward course. Often young converts and older Christians as well, are led to do certain things, which to them are somewhat questionable, by the example of other Christians. God's people should carefully avoid casting a stumbling-block before their fellow-believers. They should rather sacrifice their own personal liberty to profit others. Those who make selfish use of their liberty deny the rule of love in their hearts and lives. Their deeds and they themselves become stumbling-blocks to others. Paul sets forth the rule of love and unselfish living for others, when he says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" *(I Cor. 8:13)*. This holy resolution speaks of self-sacrifice, in the place of self-indulgence. Better, my dear Christian reader, quit your strong drink, and your tobacco, cards, theater going and moving pictures; better we say suffer physical consequences from your abstinence than that you should be instrumental by your use of Christian liberty to bring a fall and ruin to a fellow-believer, or make your worldly and selfish example a stumbling-block, either to fellow-believers or unsaved neighbors. God's people ought not to please themselves, but live for the Lord Jesus Christ and others.

2. It is well for us to remember as God's people that we personally and individually have and exert an influence over others, and that, therefore, it becomes us to live carefully and consistently. The Apostle says, "For none of us liveth to himself, and none dieth to himself" *(Rom. 14:7, A.S.V.)*. It is impossible to rid one's self of the power of influence. None of us can rid ourselves of this secret and silent power. The most isolated, the most unknown and the most insignificant of us have an influence, and it is exerted for good or for evil. Our lives and conduct affect others in one way or another.

It is solemn to think of the great power we have—this power of influence! and oh, how it clings to us! We cannot shake it off. Do what we may to dispossess ourselves of it, we cannot get rid of it. It was really born with us; it grows up with us and it is a part of our very lives. It speaks, it walks, it moves, it operates silently yet powerfully all the while we live. It exerts itself in every look of the eye, in every word of the lips, in every step of the feet, and in every act of the life. We cannot live to ourselves, try as we may. And this mighty secret power does not even die with us, but lives on even after we have passed off the stage of time, in others whom we have influenced while we lived, either for right or wrong, for good or evil. How carefully therefore we ought to guard our every action, lest we cause others to stumble and lead them into wrong ways and doings.

A PICTORIAL AND AN INSTRUCTIVE INCIDENT

"And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

"Said with a loud voice, Stand upright on thy feet. And he leaped and walked" *(Acts 14:8-10)*.

According to these words, when Paul came to Lystra, he came in contact with a certain man who was "impotent in his feet". To be impotent is to be helpless and undone. He was unable to use his feet; he could not even stand on them. His condition was therefore sad and pitiable. To look upon a man who is helpless and unable to move about, will draw out the pity and sympathy of any normal and kindly human being. This poor man had never had the use of his limbs; he was a cripple from his birth. He was not rendered a cripple by some accident, but was born a cripple; he was impotent from his birth. We have here a pictorial and an instructive incident, from which we may gather helpful and solemn spiritual lessons.

1. The impotent man at Lystra is a very apt picture of man by nature—a sinner—an unregenerate man. The unregenerate man is utterly impotent and unable to walk in the ways of God, he cannot stand upright. There is no power in him at all to move in the direction of life eternal and of glory. He is not rendered impotent and helpless by accident but is in this condition by the natural birth. The Psalmist long ago acknowledged and confessed of himself, saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" *(Ps. 51:5)*. And what was true of the Psalmist is true of all men by nature. Man is born into the world utterly impotent and without strength in respect to Godliness and spiritual realities. Before he can walk in the ways of God and in the direction of eternal life and glory, the Lord must work a miracle in his heart and life.

2. The impotent man at Lystra is also a very apt picture of the heathen among whom he lived and of whom he evidently was one. He was not only impotent, but he was also ignorant in respect to any cure for his impotency. He did not know he could be healed until Paul came to Lystra and preached the Gospel there. He knew not the Living and True God, neither did he know His power to heal, until he heard the Gospel. He was in utter darkness and ignorance. And so this man in his impotency and ignorance is a picture of the heathen world. They are utterly helpless and unable to walk in the ways of God, while at the same time they are wrapped in the blackness of darkness. They may be and are impressed with a sense of God, but still they do not know Him, and therefore they worship vanities—idol gods.

3. The Apostle Paul was true to his Divine calling and the dispensation committed unto him, and preached the Gospel at Lystra. In this fact alone lay the hope of the impotent man in respect to his healing. If Paul had been faithless and untrue, this man would have died in his helplessness and darkness. But when he heard the Gospel he received the knowledge that the Living God could heal him, and the Holy Spirit created faith in his heart and he was healed. What a change! Yes, what a boon

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OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE STORY OF A TENT

A Sermon by Dr. Harrington C. Lees,

Archbishop of Melbourne

"And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door" *(Exod. 33:10, R.V.)*.

The story of the text is a story of Moses, and because it may be unfamiliar, and because I wonder if I could depend on even such a congregation as this to read it in their Bibles afterwards, let me remind you that it was Moses of whom these words were spoken, and Moses' own tent; and there was a need for the fellowship of which they speak. There had been a blot on that fellowship. God was not pleased with His people, and the people did not feel close to God; there was the need, not only in Moses' own heart, but in that of the people. So Moses took the tent; he brought it out from the midst of the encampment, and he set it outside the camp; it was a place to meet with God, and in there Moses would go, and there the people might go if they would. And there the pillar of cloud, which stood for the presence of the Lord, came and plainly stood before them all. There were two great thoughts which moved in their hearts as they saw it; the thought of the gulf, and the thought of the bridge—the gulf that is always raised when men forget their God, and

The Bridge that is Always Built

where there is God's own Mediator to bring His people and Himself together. That by way of introduction.

1. Here, then, is the story of a quest. Moses moved the tent away from the camp, I suppose, in the first instance because he felt he needed to get away himself. That is surely the reason why people go into retreat, or get their quiet time, or kneel and pray in some quiet church. That is the great need. There is the camp, with the crush and rush of it, and you feel the need for privacy and for silence, and for that luxury of an aloneness with God—the need of stillness, and the need of nearness to God. If we could not even interpret, as we do interpret for ourselves, the meaning of the cloudy pillar that stood there, then these words stare us in the face, "My Presence shall go with thee, and I will give thee rest".

May I remind you of one of the striking facts of astronomical discovery? Long years ago Herschell found a new planet, Uranus; and, as the astronomers Adams and Leverrier watched it and studied it, they said,

"There is Some Other Planet;

we cannot see it, but it is there; we can deduce the presence of it by the effect upon this planet." So the telescope got to work, and they found that not only was there Uranus, but there was Neptune. Now, to-day, Professor Pickering and others are saying, "There is another planet. We know it is there because of its effect upon Neptune"; and they call it "O." An unseen planet is discovered by its effect on planets that are seen. I want to say to every one of you to-day, that there is a vast area of the world in which you will be moving, through these weeks and months that are opening out to you, in which people will not see their God, except through you, and will only know He is there by the effect of His presence in your lives, and by the power of Jesus Christ our Master, round whom we are seen to revolve, and in whom we live and move.

Moses began with his own tent because there was no other. There was no tabernacle at the time of which I am speaking. The tabernacle was not yet. So Moses took his own tent, and he called it the tabernacle of the congregation, or, to put it in plain English,

A Tent of Meeting.

He called it a tent where you meet with God—a trysting-place; Moses called it a tent of meeting. You can spell it with capital or small letters; but it means just that. The people watched, and they saw that as Moses entered that tent the pillar of cloud would descend habitually, and there was in that very action a three-fold symbolism. There was the pledge of love, for man is not left alone when he wants God to come and share his tent. There was the pledge of power, for the pillar stood there stronger than any tent-post, as the brazen pillars used to stand in front of the Temple in after days to remind men of the things that cannot be shaken. Then there was the pledge of communion. For there is a strange phrase: "The pillar of cloud descended and talked with Moses." I know in the Revised Version it says, "The Lord spake with Moses". But the words "the Lord" are in italics; they are not in the Hebrew. We have to put them in because they mean that, of course. But the Hebrew says,

The Pillar of Cloud Descended and Talked

with Moses. I suggest to some of you Bible students that it is worth while studying the Pentateuch for at least seven or eight passages like that, where God is anonymous. In a book of Mr. Seton Merriman's there is the story of a rather meddlesome old lady who wants to pry into the love affairs of the heroine of the story, and she tries to draw the secret out of her heart by talking about a certain man as "he." She does not name him, but she waits to see whether there is any response on the girl's face which shows that there is just one "he" in the world for her. It is something like that in the Pentateuch, without the meddlesomeness and the inquisitiveness. When it says "He," it does not say who, because it knows that there is just one "He" in all the world for all those who are trying to live close to the Master.

2. Here, then, is not only the story of a quest, but the story of an experience. Surely the whole point is that the tent is the house that always goes with you. If you live in a big palace, or a great mansion, you cannot take it with you; but

When You Go Camping,

wherever you go your house goes with you. Surely the thought of the sacred tent is the thought of the Presence that moves with you and is never left behind. It is this experience of a communion with God through Christ that has to be learned. It is not simply one of those things that you tumble into anyhow, with a sort of casualness or carelessness. It is acquired. There are two texts we may put side by side. "Thou canst not see My face, and live". Then, "He talked with Moses face to face". Now, this converse is worth having; this lesson is worth learning.

Deep in the Old Testament is this great lesson embedded: the tent is the presence, or the house, that goes always with you, because the Lord is there in the pillar. The same truth is the finale of the New Testament: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes". Oh, hungry, and

Weary, and Wistful Folk,

there is the promise. In between those two texts there stands the Eternal Revelation of that truth in St. John's Gospel: "The Word became flesh, and pitched His tent among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth". The tent that always goes with you is really Jesus Christ, "our Eternal Home."

"Jesus! Jesus! let us ever say it
Softly to ourselves as some sweet spell.
Jesus! Jesus! Troubled spirit, lay it
On thy heart, and it shall make thee well."

So we read the story which runs right through all this Pentateuchal narrative. The chief's tent in the middle of the camp, but there was no more merely Moses's tent, but there was God's tent. The tabernacle became a necessity through the tent.

3. Now let me say that there is just one other thing. There is here not only the story of a quest, and the story of an experience, but there is the story of an influence. The people rose, and stood, and looked after Moses. You know when you have got an experience such as Moses had,

When Your Face Shines

as Moses' face shone, though he was not self-conscious about it, there is always, I think, this experience of wistfulness. They rose, and stood, and looked after Moses. "He has got something we have not got." There is hunger in it. "Oh, if we had what he has got!" In the old days the pillar of cloud was in the midst of them, and was not outside the encampment. There was penitence for a lost privilege. The people had broken a bit with their God. If you want the Church to be a home, begin by making your home a church. "The church that is in thy house". The Church was in a house before there were any cathedrals, sacred with memories, and made beautiful by the handiwork of man. Remember, Joshua was not the only one who heard these words whispered over the centuries: "As I was with Moses, so I will be with thee".

"And all the people saw the pillar of cloud stand at the door of the tent: and all the people rose up and worshipped, every man at his tent door". Not only Moses' tent, not only the people's tent, but, in the end, the Lord's tent. Nevertheless,

Round About the Lord's Tent,

every tent became a place in which a man felt that he must live as though it were God's own tent. I ask you if you will think of this in connection with two interesting and arresting passages in Leviticus 18:26, and in Deuteronomy 23. There you find a whole series of passages in which the every-day life of the people is laid down in simple de-

tail. And there is one inspiring motto that is put against every detail. He speaks of chastity in the home, purity in all domestic relationships. And the argument is this—"I walk in the midst of you. I am the Lord". He speaks of honest weights in trading. He speaks of generosity in not scraping your fields too clean, and in not clearing your fruit-trees too carefully, so that a grape or fig, here and there, may be available for those in need. He speaks about tenderness and considerateness even in regard to sentimental things—about kindness to animals, in not taking a mother bird off her nest. He talks about such things as not boiling a kid in its mother's milk; that there is

A Sort of Moral Indecency

in the man who can do it. The same thing is true when it comes to the sanitary decencies of the camp. The argument in regard to these ordinary, everyday things of life is just the same: "I am the Lord, and I dwell in the midst of you". It means that the tent is a symbol to us here to-day of that everyday life, that facing of temptation, that meeting of difficulties, that giving of witness, that maintaining of the standard, the keeping of the flag of the Lord unfurled, which is to every one of us an individual and collective responsibility. And you have got to go away with your tent, that goes with you, over which are flying the three flags, Love, Joy, Peace; and other people are to see you at your own tent door, with the pillar of cloud there, so that they turn to look, and also desire to worship.

Oh, do not get discouraged. A fisherman told Bishop Francis Paget that when he hauled in his nets and found that there was no breeze, it was his custom, before he went to sleep, to shake out the topsails, for he said, "There is often a current up above which we cannot feel below." When he woke up in the morning, he would find they had nearly reached port by the breeze

That had been Blowing in the Night.

Brother Lawrence said, long ago, that they that have the gale of the Spirit go forward even in sleep. You will spread your sails so that the Spirit of God can possess you, which is only another way of saying that if you open the door of your tent, so that the pillar of cloud can stand there, you will find that there is a progress which you will not be conscious of. Do not try to be conscious of it. There is nothing that so frets the soul as trying to test how far it has gone forward. Let the gale of the Spirit decide the matter.

I cannot finish without saying one other word. It would not be true to Christian experience if we did not remind each other that the tabernacle became a temple; the tent became a church. When God kindles a light, He does not mean you to revel alone in the luxury of it, but He means that the whole Church shall get the benefit of it. There is a stability, a permanent growth, an upbuilding, which is just living stones, built up one above the other on the one foundation, which is Christ Jesus. The tent becomes a living church. Lately

One of Our Australian Women

came home, and she wrote back: "I went to a service, the other day, in a little country church near Windsor, and a white-haired old man preached. I do not remember the text, and I do not remember all that he said in the sermon; but I do know it was all about Jesus, and when he had finished he looked at us and said, 'How can you live without Him?' And for the first time I realized I could not." I do not suppose that is a new discovery to many of you, if to any of you. But I do want to say this, that the pledge of the pillar at the tent door, and the hunger of the people who saw it, and then went to worship in their own tent doors, is the interpretation of our Church services and messages. I bid you in God's Name, take the tent home with you and set it up. Let the pillar of cloud do its work, that He in all things may have the pre-eminence.

REJOICING, PRAYING, THANKSGIVING

We are definitely told that the will of God for every believer is to "rejoice always; pray without ceasing; in every thing give thanks" *(I Thess. 5:16-18)*.

Christians need have no doubt as to what God's will for them is, for we have this plain statement from His Word. These three things go together: **"Rejoicing, praying, thanksgiving"**; they are inseparable; they compose one sentence in the revised version; they constitute the perfect will of God for His people. Happy is the man that doeth His will; he "abideth for ever" *(I John 2:17)*.

But how is it possible to "pray without ceasing"? How can one constantly be in a spirit of prayer? With so many things to distract his thoughts, and disturb his heart, and demand his time, how can a Christian fulfil this expressed will of God? Dr. J. O. Buswell, President of Wheaton College, in his book on "Problems in the Prayer Life" says: "The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times of prayer, but whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand".

Furthermore, it should be borne in mind that in addition to our petitions, there is to be constant rejoicing and thanksgiving as a part of our communion with God. Making our requests known is only part of a life of prayer; it is just as important to rejoice in the Lord and praise Him for what He is and what He is doing. This will open the door into the prayer room of our hearts. It matters not what may happen, at any time, at any place, from any source, if only we take it as permitted by God for His glory and our good, thank Him for it, and continue to rejoice in the Lord, we will then find our hearts going out to God in worship, praise and supplication.

On the other hand, if we begin to murmur and complain, criticise and find fault, question and doubt, the door into the prayer room of our hearts will involuntarily close. We will soon find ourselves unable to pray. The Holy Spirit will be grieved and quenched. In order to pray without ceasing, it is necessary to be continually happy in the Lord. Our spirits must rejoice in God our Saviour.

Notice how often praise and thanksgiving are associated with prayer:—"Continue in prayer and watch in the same **with thanksgiving"**. "In nothing be anxious; but in every thing by prayer and supplication **with thanksgiving** let your requests be made known unto God". Again, **"I thank my God** upon every remembrance of you, always in every prayer of mine for you all making request **with joy"**. And again, **"We give thanks** to God always for you all, making mention of you in our prayers".

But is it possible to rejoice always down here in this vale of tears, disappointments, distresses, afflictions, sorrow and death? Yes, David said: "I will bless the Lord **at all times**; His praise shall **continually** be in my mouth". It was a matter of his will and not of his feelings. Paul said: "Rejoice in the Lord alway, and again I say "Rejoice". And again, "Let us offer the **sacrifice of praise** to God **continually**, that is, the fruit of our lips, **giving thanks** to His Name".

It is not a question of circumstances. God is far above all our circumstances, surroundings and perplexities. Therefore we can always rejoice and say with the Prophet of old: "For the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know I shall not be ashamed". Paul learned to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake". **The quickest way out of any difficulty or trouble is to praise God for it.** That is the way Paul and Silas got out of prison. That is the way the twelve Apostles escaped from their enemies: "rejoicing that they were counted worthy to suffer shame for His Name". Such rejoicing and thanksgiving stimulate prayer and supplication, even for those who are against us.

Take heed, therefore, that nothing robs you of that joy which the Lord bequeathed to His own *(John 15:11)*, and without which you will be hindered in prayer. If you are not able to rejoice in the Lord and be grateful for all His benefits, endeavor to find the cause and quickly remove it. **It will generally be found in unbelief or in unconfessed sin.** Either of these will dispel your joy. "Now the God of peace fill you with all joy and peace **in believing"**, we read in Romans 15:13. Therefore it is necessary to meditate much upon the promises of God; for "faith cometh by hearing, and hearing by the Word of God". To neglect your Bible is to lose your joy.

The Apostle John wrote his First Epistle in order that "your joy might be full", and again that "ye sin not". In this way only can we maintain fellowship with the Father and with the Son. This fellowship can easily be marred by the darkness of sin, and then we are unable to rejoice in the Lord. Let us quickly confess every known sin, with a purpose to forsake it, plead the Blood of Christ, believe the promise of God *(I John 1:6-9)*, and then we will be able to pray in the Spirit with joy in our hearts.

If we find nothing that interferes with our joy, then we should thank God for His love, His grace, His forgiveness, His patience, His faithfulness, His goodness, His gentleness, His power and for all His benefits *(Ps. 103:2)*. "Name them one by one", and soon we will be in the spirit of prayer again. By rejoicing in everything and being thankful for anything, we can "pray without ceasing" anywhere. And "this is the will of God in Christ Jesus concerning **you"** and every member of the Body of Christ.

Continue to Pray Earnestly for a Revival.

GREAT COMMISSION
PRAYER LEAGUE
808 N. LaSalle St., Chicago, Ill.

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

RECENT STARTLING EVENTS

Which Prove That the End of the Age Is Near

(Sermon by Pastor William Lamb of Sidney, Australia, delivered at the Philpott Tabernacle, Hamilton, Ont., August 14, 1927, stenographically reported, revised)

"The burden of Dumah. He calleth to me out of Sier, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come" *(Is. 21: 11, 12).*

(Continued from October number.)

The Morning Cometh

God says to the watchman, "What do you see? You are watching; are you seeing anything? Can you discern on Time's horizon anything that is of distinct significance?" And the answer of the watchman is here, "The morning cometh". That is the first thing in the mind of the watchman—the coming of the morning. What do you, my hearers, think the coming of the morning really implies?

For answer, I can here take you to the last word of God to His Old Testament people, Israel, through the Prophet Malachi, concerning the time when wonderful declaration is made that the Sun of Righteousness is to arise with healing in His wings. For it is when that Sun rises on this earth that the earth is to be flooded with sunshine. Summer then, is come. When we look at the 21st chapter of the Gospel according to Luke, the Lord says regarding certain signs abounding at the time indicated, "Behold the fig tree and all the trees. When they now shoot forth, ye see and know that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand".

We cannot have a kingdom without a king, and when the Kingdom of God comes to this world it begins to operate when God's King is here. The Old Testament picture of the coming of the King is the rising of the Sun of Righteousness with healing in His wings; so that this poor old sad and unhappy world is then to be flooded with the glory of Heaven. "Thy Kingdom" will then have come.

What is it every true believer in the promises of God really has in his heart and in his soul? It is the coming of the morning. We are now living under conditions that depress and oppress us. We are subject to disease and to the domination of death. The whole world is filled with horror and tragedy. Everywhere the world is full of sorrow and pain. When the blessed Lord Jesus comes for His own every sorrow, every care and all darkness is behind us for ever. The believer then enters the true glory land, the land of perpetual morning. The morning cometh, it is surely now near at hand, when the Lord's redeemed people will be translated into the light, and the glory, and the majesty of the Divine Presence.

The first thought here, in the mind of the watchman is that "The morning cometh",—the morning that will know no night for the people of God, because the city of God, which hath foundations, is the home of morning glory. There is no night there, no pain, no sorrow, no sickness, no death, no separation. Together with Christ will God's saved people be through all eternity.

The Coming Night

But the watchman says, "The night cometh"—also the night. What does that mean? If this world's present experience has in times past stood for the night, what will that be that belongs to a night that is yet to be? It is that night when the Gospel of Divine grace is to be for ever withdrawn from this world. For nineteen hundred years the Great God has waited upon His throne, while His servants have proclaimed the Gospel of Divine righteousness and salvation to humanity. But mankind generally, apart from the few, has ever rejected the Gospel of grace and life. How long is this condition between God and men to continue?

People will sometimes say, when they hear of some awful expression of human wickedness, "I wonder how God can stand such a thing and permit such awful conditions to continue on this earth." I must confess it that after hearing of some awful wickedness and of terrible suffering resulting from it, I have wondered that God has not put an end at once to such happenings; but He says, "The night cometh". God is longsuffering, patient, and not willing that any should perish; but He says, "The night cometh". That is the night of Divine judgment for this world. Hear then, what the Word has to tell us, in this regard.

In the 24th chapter of Matthew we are told regarding this time of the coming night: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." That is, the greatest time of trouble this world has ever known has yet to be, and that is the time of night spoken of in our text: "And except those days should be shortened, there should no flesh be saved". That is the sure Word. It was Jesus Christ Himself who spoke those words.

You say, "Surely what is here said refers to the Martyr Age of the Church". No, it surely does not, because we are also told this, that "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven, and they shall see the Son of Man coming in the clouds of heaven with power and great glory".

That is the night that cometh, which the watchman of the Old Testament saw as surely and certainly coming—a night, an awful night of agony for this world. The Lord Jesus actually said of it that if God does not shorten those days no flesh could possibly go through it. It is an awful picture. But it was painted by the Son of God.

You remember what the Lord said of this time, in the 21st chapter of the Gospel according to Luke, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and the cares of this life, so that it cometh upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth". The awful experience here depicted is to come upon all that dwell on the face of the whole earth. The Lord said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

And so then, there is a night coming. The day is surely coming for those who are ready for it; the night also is surely coming to those who are not ready, when the coming again of God's Christ is near. And how do we know that that day and that night are now nearer than ever before we believed it to be possible? Because of the things that God here says in His blessed Word.

The Awakening of Israel

We are told by the Prophet Daniel of certain conditions that belong to that very time: "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book" *(Dan. 12:1).*

God here declares that Daniel's people are represented by a great Prince. His name is Michael. And at a certain time in the development of human conditions he is to stand up for the children of Daniel's people, and there shall be a time of trouble such as never was since there was a nation. At the time when the spiritual representative of Daniel's people, in the unseen world, stands up, it is then Daniel's people, the Jews, are going to be delivered; and it is then that the world is to be plunged into that awful period of trouble such as never has been known since there was a nation in the world, up to that very time.

What do we now see as we look around us in this world? We see Daniel's people getting ready for this very time. As I pointed out in a former address, there are tens of thousands—really nearly two hundred thousand of Daniel's people back in their own covenant land. They are there building up their cities, beautiful homes are being raised, their synagogues are everywhere—four hundred synagogues are in Jerusalem alone. The returning Jews are developing great engineering schemes, electric light and power operate throughout the land, and the people are getting ready there for great things.

As a little Jew said to me out yonder on the ocean, as many of them believe, "In less than twenty years they will see that my race will be the greatest in the world." "Yes," I affirmed, "but not in your way." They are returning in unbelief. They have no willingness as yet to receive God's Christ. They worship our God, they cry to Jehovah, but they turn their backs upon God's Christ. He is still despised and rejected of them to this present moment of time.

Why are they now going back to the land? Because they are there to see Him whom they pierced. And it is when the pierced feet of God's blessed Son stand again upon the Mount of Olives, the great culmination will be. As I myself stood there so recently, my soul thrilled as I looked at Jerusalem, the city of God, the city of the Great King, and thought of just where His blessed feet might yet stand. When His feet do stand there,

upon the Mount of Olives, they will then surely see Him. And they will know Him; but until they thus have seen the Blessed Christ whom they have always pierced as a nation, they will still reject Him. The Jews are now going back to the Holy Land, because it is in their own land that God's Word says the final drama of all the ages is to unfold.

Standing on the Hill of Evil Counsel, where the Jewish priests once gathered in order to plot the death of our Lord and Saviour, as I looked at those great buildings, monasteries, cathedrals, churches and mosques, and at the Arabs and innumerable other peoples now gathering there, it seemed as if the stage were now being set for the final consummation of the greatest drama of history that this world has ever known. Everything is falling into line for the soon consummation of the great purposes of God.

The prophet goes on to speak of a resurrection when those who are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. What a vista in view of the faithful, believing watchman's soul in these last days. The faithful are to shine as the stars of God forever and ever—not so much here in this world's orbit, not just in this humble part of the vast system of universe the Great God has created, but high over all, to shine as the stars forever and ever.

The End Time

"But thou, O Daniel". God says, "shut up the words, and seal the book, even to the time of the end". Seal it, so that it cannot be perceived. Is the thought, How long is this to be? It is "Until the time of the end". If opportunity allowed, I should have liked to take you back through the various declarations regarding the end time, which God makes so clearly known in the Book of Daniel. We can only glimpse it.

The time of the end is for a day appointed. Daniel's book was sealed as the prophecy of God, and not to be understood until the time of the end. Why this wonderful understanding now and universal awakening on the part of God's people? Why is it that in every part of the earth men and women, with earnest, simple faith in Jesus Christ, are found everywhere standing as it were on the tip-toe of expectation, ready to go at any moment into the presence of their blessed Lord? It is because the time of the end has come, of which God said, "many shall run to and fro, and knowledge shall be increased."

I firmly believe that in the year 1914 everything was changed for this world. The world then entered upon a new period, and into a new condition of things, and men then came into new relationships and new experiences. What do we now see happening throughout the world? I would like to go on and speak of the new things everywhere.

God caused it to be written, that human governments would be seen falling to pieces in the time of the end. A Stone, cut out of the mountain without hands, is to strike the image of Gentile Dominion upon the feet of iron and clay. God is now causing these things to be understood. When autocratic government alone dominated the world, God made it known that some time democracy would yet prevail. Then would the Stone, God's symbol of the kingdom of Heaven, appear and suddenly fill the earth.

It only seems in harmony with the reasonableness, the wisdom and the justice of God that the culmination should be as the Bible says it is to be. Men have been governed by kings and governments, princes and senates and parliaments. All these have failed to bring humanity into prosperity and peace. Now God is saying, "Let the people have the opportunity of governing themselves". And out of the seething caldron of 1914 emerged Bolshevism and Cummunism with its atheism and God rejection. In its philosophy there is no teaching more attractive and captivating for the more ignorant of earth's peoples, and promising more in the way of universal happiness and peace than the philosophy of human government that is taught by Bolshevism. Why has it captured General Feng, the Christian Chinese general? Because it promised to give poor, war-torn and sore distraught China a government that would surely bring the people into peace. But what has happened? This new condition has only incarnadined afresh the land of China with human blood and turned the entire nation into a seething tumult of unrest. Like the waters of the ocean, heaving, turning, tossing, just as God's Word says the nations will be in the time of the end, so truly the nations now would seem to be approaching that very condition.

Those in authority and bearing the weight of the responsibility of the government of empire, at the center of things, realize that things are rapidly approaching a sort of universal climax, that will have to be faced by the world sooner or later. The end of things seems right at hand.

Signs of the Times

And what is to be the sign of the end, as we have it in Daniel? It is that "Knowledge shall be increased, and many shall run to and fro". While Nahum tells us that "The chariots shall be with flaming torches in the day of His preparation, ... the chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings". Men are flying backwards and forwards, jostling each other in the broad ways—these are the chariots of fire, surely, that God pictured for us, two thousand six hundred years ago, regarding this very time of the end.

What the Bible suggests concerning the last days of our age is now everywhere in fullest operation. Only the beginning of these things is to command the attention of the watching ones, because it is not the culmination, it is not the full time of the end that the watcher is to look for. These things are only to be watched as they will indicate the wonderful moment when Christ will descend from Heaven to receive His own.

In our city there is a temple built after the ancient Greek plan, an out-of-door temple, of beautiful pillars and columns, and forming a circle of seals that surround a magnificent platform. Its assembled audiences look toward the entrance to Sydney Harbor. This great structure was set up for one purpose. It is that those of the right mind will be able to sit there and welcome another when the Christ that some are waiting for arrives. Hundreds and thousands of dollars have been put into the construction of this temple, in order to receive a Christ from India, last November, Krishna Murthi, Theosophy's Christ, while standing under a tree with thousands of delegates around him from all parts of the earth. While the poor little Indian was speaking to the crowd, a change came over him, there was a silence, and another voice was believed to be speaking through him, saying, "I am come." A thrill passed through those thousands of assembled theosophists from different parts of this earth, and they believed that the Saviour Christ had come, He had entered the body of that little Indian.

Jesus said, "False Christs shall come. They shall say, He is here, or He is there. Believe it not. Go not forth."

What are the churches that have impressed me most in the United States? Churches which had no existence until a few years ago—those that stand for "Christian Science." While other churches are often closed in the evening of the Lord's Day, because no congregation is available for them, and the preacher has often to go away, because the people have little need for their church in those crowded American cities in the summer nights, yet are the Christian Science churches opened wide mornings and evenings all through the year.

In my own city of Sydney, a great building was erected and always crowded with men and women; and so crowded on Wednesday evenings that two services had to be arranged for the same night. You will search far among the professed Christian churches to find much desire on the part of the people to come out on a week-night to pray for God's blessing. See the difference? See the contrast between the false and the true? That is just what the Lord said would be.

If You Will—Come!

But, I now go back to the sob of appeal that comes from the heart of God. My dear men and women, have you begun to inquire? Will you go away and say, "That visitor from a strange land who was here for a few days talking in that conference, said things that I could not understand"? Are they not of sufficient importance to lead to inquiry in regard to them? Why talk about this preacher or that preacher? Go yourself and search into God's Word to find out whether these things be true, or not. If you have not yet yielded yourself to the invitation of Divine grace, remember that you are living now on the very edge of the awful vortex, and God says, "If you will come—come." Unless you do come you will not go free. You must come to Christ as a child, as a sinner seeking salvation which God makes possible for every member of the human race through his accepting the death of His b'essed Son, Jesus Christ, as his substitute.

THE BOWING OF THE STRONG MEN

By Charles F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

"The strong men shall bow themselves" *(Eccl. 12:3)*.

The "strong men" refer to the legs or lower limbs of the body. And the word used here in connection with the "strong men" seems to belong to that list of words known as homonyms, of which there are so many in the English language. So we are not quite certain whether it is to be pronounced bow, as in the case of the weapon that is used to shoot arrows; or bow, to bend down as in a polite acknowledgment or posture in worship. In either case it is significant of old age. "The strong men shall bow or bow themselves," that is, they may show the weight of years by becoming bow-legged, or else by a bending forward of the knees as if about to assume the posture of religious devotions. It may refer to a case of weak-kneedness.

An Old Man before Reaching One's Majority

The writer was a rapid grower when a boy, shooting up like a mushroom, reaching almost his present height of nearly six feet very early in life. Such persons are apt to develop stooped shoulders. Unhappily we were among that unfortunate class. One day our oldest brother noticed us coming along the street, something evidently after the manner of a man weighted down with the burden of three score years and ten, and he called out to us, and that rather sharply, "Charley, straighten up there! You'll be an old man before you are of age." We straightened up and have kept straight ever since. Paul must have noticed something of the same tendency in the lives of the Hebrew believers. They were showing signs evidently of spiritual decrepitude and that before the time. Some possibly had not yet reached their majority in the Christian life, and yet their strength was failing and their frame showed a yielding to the burdens of life by the very hang and posture of the upper and lower limbs of the body. And so the Apostle calls to them, but just how sharply we do not know, to "straighten up"—"Lift up the hands which hang down and the feeble knees, and make straight paths for your feet". The same exhortation, we are quite sure, would be suitably appropriate to many a saint of God now.

Faithful unto Death

In one of the museums of Rome there is said to be found the form of a soldier who was taken from the ruins of Pompeii. When excavated from that doomed city he was found standing erect at his post of duty. The ashes of the belching volcano would rain all about him, and the lava overflow him, and yet he would stand unflinchingly in the presence of it all. He would rather go down into death than to prove traitor to his trust. Lord, give us men like that for Thy service, men who will stand against the wiles and fiery darts of the devil, and having done all, to stand.

Something Left Out

We fear that there is a lack in the lives of many of the children of God. We are too much like the toy horse of the little boy. The boy went to his mother one day and complainingly said, "The man who made my toy horse fordot something, mamma." Said the mother, "What was that, dear?" "He fordot to put some go in the legs." The toy horse is not alone in its peculiar infirmity. With many of us there is a weakness in our lower limbs that is more than apparent. We lack the ability to stand. We are ready to confess Christ as long as it costs us nothing, but we close up like a clam when there seems to be a possibility of being cast out of the synagogue.

The Forty Crowns and Who Got Them

In the early days of Christianity, when Christians were martyred for their faith, there were forty Christians in the North of Europe who had bravely confessed their Lord and were condemned to die a very cruel death. They were exposed on a frozen lake until they died of cold. A Roman soldier was placed at the edge of the lake to see that no man escaped unless he would recant and reject Christ. As the forty martyrs fell down one by one, a legend tells us that the Roman soldier, as the watched them, saw a vision. He saw about them a company of angels, and as each martyr fell the angels seemed to step down, put a crown on his head and carry him away to the glory. One by one they fell and one by one they were crowned and carried away. At last only two remained, then one went and one man stood all alone on that frozen lake. The sentinel watched and he was astonished to see the last man leave the lake, saying, "I cannot stand it any longer. I will abandon Christianity. I will save my life." The Roman soldier said, "Thou fool! If thou hadst seen what I have seen this night, thou wouldest never have lost thy crown. Here, take my sword and my arms, and I will go and die on that lake." And as he stood on that frozen lake, and died as a Christian believer, the angels came and brought him the last crown, and carried him away to glory.

"Stand up!—stand up for Jesus!
The strife will not be long;
This day, the noise of battle,
The next, the victor's song:
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally!"

The Battle Between the Fundamentalists and the Modernists

There is a battle royal on at present between the Fundamentalists and the Modernists, and every day it is growing fiercer and hotter. Now what should be the attitude of the true child of God amidst all this din and chaos of conflicting opinions. Briefly speaking, and on this point there must be no misunderstanding, the views of this man and that man should have no weight whatsoever in determining one's course, only so far as those views are supported by the Word of God. The Word of God must be the sole and only deciding factor, even though that Word should carry us to either the one or the other of the two extremes or opposite courses, namely, "Peace at any price," or else, "Peace under no consideration whatsoever." This is not the time for men with feeble knees. We need men who are ready to stand and who are willing to stand at any cost.

A Suggestive Analysis

But what saith the Word on this subject? There is a verse in Romans 15:5, that is well worth considering in this connection. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus". Now, let us make a homiletical analysis of these words of the Apostle and see if they will not help us to find some suggestions that will enable the true believer to discover his proper place in relation to the present cleavage in the churches over the question of the fundamentals.

1. **Christian unity or like-mindedness recommended.** "Be likeminded one toward another". Unity is God's will for His people. Of this there can be no doubt.

2. **The basis or underlying principle of Christian unity.** "According to Christ Jesus". Unity that clashes with either the Incarnate or written Word is not worthy of the name and is worse than open discord. Psalm 2:3, speaks of a unity, a coming "together", but it is the unity of the kings of the earth setting themselves and the rulers taking counsel together, against the Lord and His Anointed. And unhappily, much of the cry of the present day for unity and federation savors of the same Christ-destroying spirit.

3. **The source of Christian unity or like-mindedness.** It is a "grant" from God. "The God of patience and consolation grant you to be likeminded". There can be no true Christian unity where God is ruled out, and where, instead, the philosophies and hypotheses of men hold full sway.

Bringing the Sheep and Wolves Together

A year or so since the writer attended a great religious gathering, at which a high official of one of the leading religious bodies that is having more or less trouble with the Modernists spoke. He declared himself on the Fundamentals, but did it in such a seeming apologetic manner that the thing appeared to stick in his throat. Somehow it didn't want to go down. The hesitancy was so apparent to the writer that he could not help but be reminded of his wife's attempts on several occasions in taking castor oil. She gagged and gagged and made a wry face, and in spite of her repeated desperate attempts the thing refused to "stay put." Then the speaker went on to say, that he intended, as well as felt it his duty, to use his good office to reconcile or bring together the two warring factions of his church. The message was delivered at an evening service. The next morning a dear and true man of God, whose name is well known all over the world, met the writer and said, "Brother Reitzel, did you hear Dr. ——— last evening?" "Yes," said we; "did you hear him?" "No," said he; "but they told me about it. Wasn't that fierce?" Said we, "Doctor, if we had a farm and had a flock of sheep on that farm, and there were also several wolves on that farm, do you think that we would use our good office as a farmer to try and get the sheep and the wolves together?" "I think not," said he; "you would get a gun and shoot the wolves." And so we would. The "God of patience and consolation" would have us maintain the unity of the body of Christ, but when it comes to the amalgamation of the wolves with the sheep of Christ, then the patience of God ceases to be a virtue.

The True Basis of Christian Unity

Let us now, by way of illustration, suggest three pictures of Christian unity as a guiding principle in the present battle between Truth and error.

The first that we shall mention is the ideal. It is this: On the Day of Pentecost the disciples "were **all** with **one accord** in **one place**". But where was that **"place?"** Just where the Lord wanted them to be—in **Jerusalem**, for He said, "Tarry ye in the **city of Jerusalem** until ye be endued with power from on high". Now while such a condition would seem to be possible, yet in the light of the prophecies concerning the last days, it does not seem at all to be probable. It is not likely that we will ever see the day when "all" the members of the nominal church will be of "one accord in one place", so we might just as well dismiss this phase of the subject as a hopeless proposition.

Let us suggest another picture. The Lord said, as already stated, "Tarry ye in the city of Jerusalem". This was "according to Christ Jesus". But if our reader will allow us to make a seemingly wild supposition and yet a supposition in full harmony with present-day conditions, some of the number of the disciples who rob the Word of Christ of its final and absolute authority, might have said, "Why insist so strenuously on interpreting the Word of the Lord literally? Let us come together, but let it be in Jericho instead of meeting at Jerusalem". And then, if we may suppose again, the rest of the disciples—a bunch of jelly fish, backbone-

less fellows—say, "Well, we know that Jesus says, 'In Jerusalem is the place to meet', but these men will not yield and meet with us in Jerusalem, and we abhor contentions in the body of Christ and must have peace at any cost, hence let us go with them and all meet together in Jericho." And they all go and meet in Jericho and are there "with **one accord**" and in **"one place,"** but it was not God's "place." It was unity, but not on God's basis. They were "likeminded," it is true, but not "according to Christ Jesus." They changed the Divine "place," or basis of unity, and so they were all out of the way.

Let us now suggest the third picture, or what seems to be the only alternative and consistent position for the child of God to assume. As to the first picture—the ideal—there seems to be no possibility under present existing circumstances of ever attaining to it. The Modernist is stubborn and unyielding in his position. He will never consent to unity "according to Christ Jesus". It is not a part of his program. Now what shall be done? Shall the Fundamentalist go with the Modernist and have peace at any cost? No, no, a thousand times, No. In doing so all would be wrong. There is therefore but one course left for the Fundamentalists. Let them stand by their guns. If the Modernists persist in getting together at Jericho, the place of the curse, let them go and go alone, but let the true and tried Fundamentalists stay at Jerusalem, the place of God's peace and unity, or at the Divine place or premises for getting together. As to compromise, the Fundamentalist has no such a word in his vocabulary. As to conceding to the enemy some of the principles of the faith, he knows nothing of that sort of thing. The Fundamentalist is both blind and deaf to any suggestion or proposition that would dishonor either the Lord or His Word.

Capturing the Guerilla

Our father was a captain during the Civil War. One night in company with a few of his men he went out into the wilds of Virginia and captured a desperate guerilla. He took him back to camp where afterwards he was shot. On the way back to camp the guerilla asked father to name the sum of money for a rod or two of a chance for his life, stating that the money would be forth coming. Father told his captive that he was in the employ of Uncle Sam and so could entertain none of his offers. The believer belongs to the Lord and hence is employed by Him in His service, and so is in no position to sell out to the devil and his cohorts. If some will refuse to meet on a basis "according to Christ Jesus", that in no sense constitutes a license for the rest of us to compromise for the sake of peace and meet at Jericho, and thus cause all to be out of the way. If we cannot have all where God wants them to be, then in His Name, and for His sake, let us have some right, rather than for the sake of offending some to have all wrong.

The Fundamentalists and Modernists have nothing in common on which to meet. They are so diametrically opposed the one to the other, that it is entirely out of the question to bring them together. Jesus is the Son of God or He isn't the Son of God. The Bible is inspired or it isn't inspired. There is such a thing as the supernatural or there isn't a supernatural. Man is saved by the Blood of Christ or he isn't saved by that Blood. Christ was bodily raised from the dead or He was not thus raised. There is no neutral ground between Truth and error. The Fundamentalist is right or the Modernist is right. If the Fundamentalist is right the Modernist is wrong, and if the Modernist is right the Fundamentalist is wrong. "What fellowship hath righteousness with unrighteousness"? None. "What communion hath light with darkness?" Not any. "What concord hath Christ with Belial"? None whatever. "What part hath he that believeth with an infidel"? None in the least.

The foregoing article is a chapter from a book entitled "Premature Spiritual Old Age", written by Mr. Reitzel. The book sells for forty cents and can be had from the author by addressing him at Altoona, Pa. It is a very helpful and enlightening treatise of an interesting theme. Our readers will do well if they obtain this book and read it and then put it in circulation among their friends.—*Editor.*

A PICTORIAL AND AN INSTRUCTIVE INCIDENT

(Continued from page 3.)

to impotent and sin-blinded souls the Gospel is!

But we shall now turn our thoughts from the impotent man, either in his impotency or after his healing, and shall reflect but briefly upon the responsibility of the Lord's people in respect to the Gospel. The Gospel of Christ is God's good tidings of salvation in Christ, through faith in Him, unto all men everywhere. It is the power of God unto salvation to every one that believeth *(Rom. 1:16)*. But the lost can not believe the Gospel, neither in the Christ, who is the theme and substance of its message, unless God's people faithfully preach the Gospel to and among them. Beloved, we must carry the Gospel of Christ to the lost of earth and proclaim it in their hearing. If we shirk our duty, and if we are faithless to our God-appointed task, they will never receive the light and knowledge of the Truth, but will pass out of time into a long eternity in their impotency and darkness. What will we do in regard to this matter? Will we give ourselves to the Lord and seek by His Divine grace and help to preach the Gospel of Christ in all the world. If it is clear to us that it is not God's will for us to go forth and to preach the Gospel, then we may help to make it possible for others to do so, by giving of our consecrated means to help support them. All God's people may and should have fellowship in the Gospel, whether they can go forth as its special messengers or not. It may be truthfully said that all God's people who are possessed and filled with the Holy Spirit are possessed with a desire to see souls brought to a knowledge of the Lord Jesus Christ, as well as with a passion to spread the Gospel. Their greatest concern and delight will be to help spread the Gospel among the lost of earth.

It is said the night before Moffat left England for his distant sphere of labor, a few of his friends had a social gathering. During the evening a young lady wishing to have an autograph of this grand old man presented him with her album. Taking his pencil he wrote—

"My album is the savage breast,
Where darkness reigns, and tempests wrest
Without one ray of light
To write the Name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight".

What a keen **rebuke** this is to a host of our twentieth **century** professed Christians; whose chief delight is in selfish and sinful pleasures, and into whose mind and heart the condition of the lost seldom, if ever, enters. Beloved, the lost are daily dying by the thousands, without even ever having had a single opportunity to hear the Gospel, while multitudes of professed Christians are living in utter and absolute indifference concerning them. Oh, the pity of it! May the dear Lord graciously stir us anew to the sense of our responsibility in respect to the Gospel and the lost. It is the God-appointed duty of the whole Church to preach the Gospel to the whole world. It is therefore the duty of every believer on the Lord Jesus Christ to help spread the Gospel.

We pass on the words of Henry Crocker and trust they may stir every one who reads them to a renewed effort in the dissemination of the Gospel.

"Give us a watchword for the hour,
A thrilling word, a word of power—
A battle cry, a flaming breath—
That calls to conquest or to death—
A word to rouse the Church from rest
The call is given: ye hosts arise!
Our watchword is—Evangelize!

"The glad Evangel now proclaim
Through all the earth, in Jesus' Name
This word is ringing through the skies—
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of Gospel grace
The world that now in darkness lies,
Evangelize! Evangelize!"

ABSENCE FROM THE ASSEMBLY

(Continued from page 1.)

of your journey are not your journey's end, but each one brings you nearer. Such are our Lord's Days. A haven is not home, but it is a place of quiet and rest where the rough waves are stayed. Such is the Lord's Day. A garden is a piece of common land, and yet it has ceased to be common land. It is an effort to regain paradise. Such is the Lord's Day. A bud is not a flower, but it is a promise of a flower. Such is the Lord's Day. The world's week tempts you to sell your soul to the flesh and the world. The Lord's Day calls you to remembrance, and begs you rather to sacrifice earth to Heaven and time to eternity, than Heaven to earth and eternity to time. The six days not only chain you as captives of the earth, but do their best to keep the prison doors shut, that you may forget the way out. The Lord's Day sets before you an open door. Samson has carried the gates away. The Lord's Day summons you to the threshold of your house of bondage, to look forth into immortality, **your immortality"**.

MANY NAMES—ONE NAME

A Congo Christian was studying geography and, after an exhausting hunt for various Congo rivers, lakes and towns appearing by name on the map, he prayed: "O Lord, there are so many, many names on this map but among them all the Name of Jesus is not found once. Lord, we know that no one has ever yet been saved by any of these names, but we thank Thee for the Name of Jesus through which all men may be saved."—*Inland Africa.*

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson.*

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

A POINTED WORD BUT HOW TRUE!

Allentown, Pa. Oct. 20.

American-European Fellowship:—

DEAR SIRS:

Again reading reports from the various fields as printed in the "European Harvest Field", I scarcely knew where to distribute my check enclosed.

The needs are so great and so many that one wishes to give much more;—necessity is surely the watchword.

When I realize that these people (many of them) want to know God, and here in our cities (and country side) thousands never visit a church or any other Christian meeting,—then my heart is melted and stirred.

Here we have our elaborate and ornate church edifices with all the embellishments—and there, they plead for ordinary buildings to house from cold and rain the people who come to hear.

Shame on us to respond so slowly out of our affluence!

Sincerely yours,
(signed) A. E. H.

A WORD FROM FAR AWAY AUSTRIA

September 8, 1928.

EVANGELISCHE GESELLSCHAFT
in Oesterreich
Wien, VII/62, Urban Loritzplatz 7.

DEAR BRETHREN:

The $13 you have sent has been duly received. I thank you heartily for your continued help for Austria.

I was sorry to have missed Rev. Richard W. Hill who came through Vienna in June. It would have been a pleasure for me to make his personal acquaintance.

Of Mr. Palmer's illness I heard with great regret. May the Lord keep His healing hand over him.

With all good wishes for your work,
Yours in the Lord's service,
MAX MONSKY.

OPENING A NEW PLACE

Ostrov, August 18, 1928

DEAR BROTHER:

Greetings in the Name of Jesus Christ! I want you to know that I am still working for the Lord. Often I remember you in my prayers, your friends and others who work with you. I pray that all of you may know more and more about God's plan of salvation for the world.

I am going to open meetings at Ostrov, the largest town in the state of Wolyn, Poland. Are you going to give me your moral and financial support? I will rent three large rooms for 40 zlotys a month ($5.00). I will be responsible for this amount, but I hope God's people will help me a little.

I will be married the 28th of this month. My wife will work with me for God's Kingdom. Will you help support her also?

Will you please send me your magazine, "The European Harvest Field"? I am eager to read what you have to say about this field. I received money for two months, for which I thank you. Your least Brother in Christ,

G. NAZARUK.

THE WORK PROSPERING

Lyskow, Poland, August 27, 1928.

DEAR BROTHER:

I wish to express to you and all brethren working with you my hearty gratitude for printing my story in "The European Harvest Field", and also for the $18.00. It helped me much in the Lord's work. I have a strong

MISSIONARY NAZARUK AND BRIDE
Workers on the Field in Eastern Poland

faith that the Lord will not leave me alone in the future. The Lord has blessed my labor for Him by adding to His Church 115 precious souls. I need to give all my time in taking care of these converts and in sowing the Word for many others.

The great town Lyskow is my center of work. We have rented a hall for meeting for $50.00 a year, and hold our meetings regularly. During our meetings the hall which holds about 300 people is always full of hearers.

Lately our Brother John Kovalchuck has visited us and served us with the Word of God on Sunday morning and evening. The meetings were crowded and blessed ones. The tears of repentance and joy were seen in the eyes of many hearers.

Between the services we had the Young People's program. Many took part in this program, some quoting good spiritual poetry, some gave good testimonies and some sang hymns, etc. It is a great joy to see these young people testifying for the Lord and rejoicing in Him. Sometime ago they were in an awful darkness, serving the devil.

At the conclusion of this program Brother Kovalchuck expressed his joy and gratitude to the Lord for all these blessings and God's saving grace. Then he gave a talk to the young people on the subject—"The Fruitful Vine", encouraging them to live the fruitful life for the Saviour, Jesus Christ.

We were all thankful to Brother Kovalchuck for the visit and asked him to visit us again, together with Mrs. Kovalchuck, who can sing and play for us. Am sending our picture, which we took together with Brother Kovalchuck when he was with us. Please continue to pray for us that we may be more used for His glory. Your least Brother in Christ,

D. PRYSTUPA.

GOING FORWARD

Luniniec, Poland, August 25, 1928.

DEAR BROTHER:

Your payment voucher and check for $60.00 of which $30.00 for Brother Gielec received. Thank you. Sometime ago I sent you a picture of the new place where we had baptismal service and a great meeting. You can publish it in the magazine if you think it profitable. The Lord is blessing us richly. More souls gave themselves to God and we are planning to have the baptismal service again in the next few days. We are starting to repair and enlarge our meeting hall in Luniniec. I shall try to have a picture taken of the hall when it is ready.

Sometime ago I visited Brother D. Prystupa. He is doing a great work. He is a good consecrated worker. I wish you could help him some every month for his support. Our Dr. Hunter knows him well personally. Brother Prystupa is praying and waiting with hope that the Lord will answer his prayers through you. Sincerely Yours for the Master,

J. KOVALCHUCK.

AN APPEAL FROM PRISON

DEAR BROTHER:

I wish you may read this letter. It comes from Stara-Fagora jail. It is written by a prisoner, namely, George Gancheff.

I will translate it for you.

"Honored, Mr. Mishkoff,—I hope that this letter will come to your hand, because I have taken your address from the pages of Donhovna Obnona (our monthly). In my jail isolation, far from my home, worrying of soul, and oppression and sorrow of mother country, I would like in line with the Bible which I have to read, the 'Jesus is Coming', which you have published. I am sending you twenty leva, and pray do send that book to me. I am sure that that book will quench my soul's thirst. I believe that through your intercession I will start a conversation with God Himself. I was very happy to hear your sermon in the jail last year. I want to assure you that that sermon was very helpful not only to me but to many of the prisoners.

"Thanking you in advance for the book which you are going to send,

"I am very sincerely yours,
PRISONER GEORGE GANCHEFF."

Stara-Fagora, District Prison.

PRESSING THE WORK IN SPITE OF THE OPPOSITION OF THE ENEMY

Znojmo, Czechoslovakia, Do lesek 35

DEAR ONES IN THE LORD:

Hebrews 10:29 is an earnest warning to those who scorn the Gospel, but none-the-less for those who have it, and keep it for themselves. Already the old prophet was forewarned "their blood will I require at thy hands" *(Ezek. 3:18)*. The old proverb—"familiarity breeds contempt"—is only too true, also in the matters pertaining the spreading of the Gospel. Where are the two great commandments?

Even statistics of actual numbers lose their force, and one passes the notice that Czechoslovakia heads the list of suicides until there are the funerals of suicides as many as three a week, in this city. Legislation is not on our list of observation, but it gives a jar to hear of a proposed law to legalize abortion in families having three children, and doing away with "incurable" people on the testimony of two physicians, by anyone. "Angel" making is quite every day fact, and the time of Sodom and Gomorrha predicted by our Lord is upon us.

What can you expect of people who know of the Word of God as much as any Hottentot, despite that they claim to be civilized, and Christian? How could an intelligent one write

BROTHER AND SISTER LUKESH
Together they serve the Lord faithfully in Czechoslovakia

"I thought the Bible was a pamphlet" and refuse to read it on the plea of having enough to read of "religious matter". It would go far to cite the various ignorant excuses, rather see if the people are capable of admonition.

There is the case of a young woman, whose husband was absent several years; just the evening she was persuaded to come to the mission, she had had a date to meet another man, as she confessed after her conversion; where it would have led to is evidenced in many similar cases.

A mother of four children took the invitation to the mission just to have an excuse to leave them for a while: after conversion she is endeavoring to teach them to pray, learn out of the Bible, and lead others to Christ.

Among the converted ones and near conversion are people seventy and more years old, and some suffer quite a persecution. A woman converted from spiritism suffers practically martyrdom, for the sake of the awful husband, to gain him if possible. Is it worth while to uphold her?

A woman of the better society, full of the desire of the world's husks, became attracted by our giving out tracts, became interested in the mission, and now it is a pleasure to see her joy that her husband takes interest in daily Bible reading; pray that they both may be soon fully surrendered.

These are a few examples of what is being done in the face of a powerful enemy, having all advantages of this world. Where we especially feel it, is in the children's work, for the enemy, through the public school system, under their control, does not hesitate to terrorize those who dare to come to our meetings. Thus we must first gain the parents, to leave the R. C. and free the children from compulsory instruction by the priests. We felt it very much that we were unable this summer to hold the daily vacation school, as last summer. The lack of room and family ties is the object of earnest prayer, that we may make real headway in all directions.

We praise the Lord for the enabling of our publishing the Czech and German tracts, that go all over this country, and abroad; though it takes much work and sacrifice in order to keep its appearance regular. It is being increasingly demanded and a thorn to the enemy that they can't stop from operating. At least until the enemy gets a firmer hold on the legislation, they can't stop the tract work. There already was an attack on the spreading of the Bible, under the head of "obscene" literature, for so does Rome classify the Book of God. And other "state supported" religions join them in regarding the Word of God as unfit for public use. Therefore, we endeavor to make the tracts full of quotations of the Bible, with pertinent illustrations, so as to bring the truth home, to the heart. Surely the Lord will not let His Word return void.

CHARLES AND EDNA LUKESH.

EVANGELISM IN PRISON

Sofia, Bulgaria.

DEAR BRETHREN:

I think you ought to read the following letter, which I received the other day. It is written by Evan Masleroff, a prisoner in the Sofia jail:

"DEAR MR. MISHKOFF:

I am a subscriber to your monthly "Douhovna Obnova", (Spiritual Renewal), and I anticipate its coming each month, and I read it from cover to cover.

"Then I pass it to many other prisoners here. I have noticed, for my joy, that all of them are much interested in it and they thirstily wait for the time when it comes to read it.

"There are over 900 prisoners in this jail, and for many of them your monthly is a lamp. **Not a few of them have decided** to start in the Saving path of Jesus Christ.

"I would like to buy and distribute among them, your seven splendid books: "The Pilgrim's Progress", "The Holy War", etc., but I have no money. You know that we, the rejected, the degraded, and the hateful, are usually without money, but if you are not able to send these books without any payment, then we, several hundred prisoners, would pray that some one of those who enjoy home life, freedom and sunshine may send these books to us as a gift.

"Forgive me that I have troubled you with this letter, but it comes from a heart burning for the Truth of God.

I am very sincerely yours,
EV. MASLAROFF,
Sept. 30, 1928. No. 304, Sofia Jail."

IN LABOR ABUNDANT IN THE MIDST OF GREAT SPIRITUAL NEED

Sept. 17, 1928.

MY VERY DEAR FRIENDS:

It's bad form to commence a letter with some kind of an excuse, yet it is sometimes necessary to give some kind of an explanation when one's mail has been neglected for two whole months. In that time, I have written only that which absolutely demanded a quick reply. So will you kindly forgive me for my neglect.

I have just come back from the Bible Course which it was my privilege to teach and lead during the last month. I consider it to be the most important work of its kind which I was privileged to do in Poland. There were brothers present from different parts of Poland mostly such associated with the Union of Evangelical Christians of Poland. The whole of the Bible Course family numbered twenty-six; all of them are active missionaries or Christian workers.

I regret only one thing, that is, that the course was not a year. At six in the morning the whole family rose, some from their beds, some from their sleeping quarters in the barn. After breakfast, we held a devotional service and then the regular school hours commenced, six in number. Over week-ends, we broke up into different groups and visited big meetings as far as Volhynia. These meetings were something like a thanksgiving festival after the harvest, and great crowds of people gathered. On one of these journeys Mr. Spencer Johnson, who gave us valuable service during the Bible Course, together with Mrs. Johnson, accompanied us.

Within the last two months I traveled about 1,000 kilometers, held 42 public meetings and Bible classes translated Mr. and Mrs. Spencer Johnson during about 40 hours, and taught myself 90 hours at the Bible Course: besides that I attended several business meetings and made 18 house visitations of sick, backsliders, unbelievers and perplexed.

On and off the train, tracts and Gospels were distributed. Just before I left for the Bible Course I gave several messages at the Young People's Society on Evangelism and the dear young folks distributed about 1500 tracts, over a hundred Horton Gospels in Polish and spoke to many souls about their salvation. Some were very happy reports. In one instance the recipient of a Gospel, a man, gave a kiss to the brother who spread the good news. The young people were all happy, testifying of the blessings they received in the distribution of Gospel literature. I shall buy again about 200 Gospels and about 100 Testaments in the Polish tongue for free distribution.

Concerning the house visitation I might say that there is such a great need and such great opportunity. There are so many people who are in real need and just long for a pastor to come along to whom they are able to disclose their troubled hearts. In some instances I was able to lead some to the Lord. Others were restored; still others are now regular attendants in the meetings and in many cases I was able to comfort their hearts and inspire new courage.

So many have lost all faith and are found in a state of despondency. A short word from The Word may be sufficient to remedy all their troubles. I have had some most blessed times where my own faith was strengthened and new insight was given me to give a message which would reach the hearts of the people.

There is so very much sensational "everything in general and nothing in particular" preaching while the people of God go away without having received anything for their furtherance. Of course, they may be tickled, and even their feelings may have run high, but this will never do in the long run.

During these two months I was also able to take part in a wedding, at which I was able to preach the wedding-sermon. On another occasion I was able to take part in a baptismal service. On both of these occasions so many people had come that we had to leave the houses and use the big open barns for meeting; hundreds were sitting on long benches, hundreds climbed up in the barn and sat down on the straw and the most were standing outside.

The people come from ten to thirty kilometers on foot and on wagon to attend these meetings. And in order to feed all the outsiders the host is generally obliged to kill one or two pigs. Since these people come so far, they are not satisfied with an hour-meeting but they expect to hear much and more and it seems as though they never want to stop.

There is another side to all the blessedness

of preaching the Gospel in Poland. It is the traveling. In order to get anywhere in the country one needs much time. Often it is necessary to wait hours and hours in railway stations at night. I might only mention that there is no comparison between American railway stations and the Polish stations. Then, there is the travel with these springless wagons, and not the least the terrible conditions of the country roads. A small rain will turn these roads into hopeless, in many places almost impassable, mud-ponds. "Nevertheless I am continually with thee: Thou hast holden me by my right hand".

It is not His gifts but rather He Himself who is our (my) exceeding great reward. After all, it is for the salvation of souls, for the sanctification of the children of God that we endure hardships as good soldiers of Jesus Christ.

May I make a plea in behalf of the thousands of unestablished Christians in Poland. Indeed laborers are few, very few and those that are, at least a good many, are not qualified to meet the needs of the hour when dozens of winds and erroneous doctrines are sweeping the country. What will become of thousands who have been saved through the past years in revivals if they cannot be established and led into the deeper truths of the Word of God?

Most of the splits of the present situation are caused by Russelism, Adventism, and Pentecostalism. Among the Russians, said a Christian leader, about forty percent of all the meetings have been split into fragments through Pentecostalism.

May this be an incentive to pray. At the present time I am very well in body but I do ask you to pray especially for my spiritual well-being for the demands go far beyond my strength and the requests are urgent and well-grounded. With God's help I shall devote during the coming two weeks more time to the study of the Word and prayer and even though it is sometimes hard, hard, I have cancelled all engagements.

Many thanks for your kindness and fellowship both in prayer and material supplies.

Yours waiting upon God,
(Signed) FRED STETTLER.

FROM FAR AWAY HUNGARY

MY DEAR BRETHREN:

I have received your letters and I want to thank you for your kindly words of encouragement and suggestions. They inspire me with further strength in all my endeavors here in Hungary.

School term is beginning here now and students in considerable numbers are enrolling in the local Gymnasium (college) of the Reformed Church. The students are a fine body of young men of 18 and 19 years of age, of a noble spirit, idealistic yet withal in much need of the Master. I must get a hold on them and to this end am arranging a free "concert" for the benefit of the 7a and 8a year (graduating class) students. I am preparing a typewritten program for the occasion. The numbers will be rendered on my Orthophonic Victrola. The first part of program will consist of Classical music, Caruso and other artists. The second part, of the Hallelujah Chorus, Twelfth Mass, and others. Then comes coffee served, **discussion of Christianity, Christian Life and similar topics,** with Scripture Reading from both the Old and New Testaments, and followed by an appeal for a loving allegiance to Christ as the Only Saviour for a better world here and for a perfect one hereafter. I ask for the prayers of all for all my steps.

As to the other point in my letter let me say that I am planning to take a "State-note" mortgage loan of 3500 pengos—$600—on my home to complete the entire cost of building. The rate of interest will run higher than 14%. Although this rate is high, however, I trust that I will be able to manage it. What I regret most in the matter is that I will be compelled to give to this mortgage the five dollars I planned to use as expenses in my work. However I shall continue to trust and I believe all will turn out well.

I am having cards neatly printed with verses of Scriptures appropriate and feel quite needful among the large proportion of peasant population of this city. These cards are to be handed to the offender on occasion. The first verse I plan to have—"Thou shalt not take the Name of the Lord thy God in vain. . . . ", the second verse, "We must all appear at the judgment seat of God", and third, "The Lord is gracious and of tender mercies" **but** (4th), "It is a fearful thing to fall into the hands of the living God". These verses I quote as they come to mind at the moment but I shall quote them verbatim from the Scriptures when I come to print them.

I need not say how much I love to have a letter from you as frequently as your time will permit. With my best wishes to you all. Any suggestions will be very welcome.

Faithfully yours,
EUGENE NAGY.

GREETINGS FROM CHINA

BY J. S. FLACKS

In China the remainder of this year: this seems certain. I shall not run away from China until the Lord has fulfilled His program for me. But I shall not lose any time waiting for calls. As soon as calls cease to come without solicitation (for I never seek openings aside from those the Lord makes for me) I shall move westward, toward Palestine via the Suez, and via India if the Lord has need of me in that country, if I can be of service there and am called. Before leaving China however, I shall re-visit South China, Hong Kong and Canton Region for further ministries there, to which the people have pledged me.

Now my dear "helpers together by prayer" continue as "Watchmen upon the walls" to "pray for me" that "open and effectual doors" may be mine all along the way; that "I may open the mouth with boldness to testify for the Lord Jesus" in every place; that the body may be sustained under the great strain, quickened by the Spirit who raised up the Lord Jesus from the dead; that grace may be given under provoking circumstances, to "speak the truth in love" and at the same time "not shun to declare the **whole council** of God."

Give thanks unto God for abundant blessings attending the ministry in every place He has guided His servant to this day. For the salvation of souls and the refreshing of the Saints at Hong Kong, Macao, Tsingtoa, Peitaiho, Peking and Tientsin—places visited and witnessed in since the last letter went forth. Praise Him for the wonderful way He has sustained me physically under most severe strain of travel, climatic and other constant changes and the constancy of the work. Praise Him for supplying the needs for travel and all needs.

My heart was with many of you engaged in the glorious work as "labourers together with God" in summer Conferences as I was informed of them; I pray that your labors may have brought blessings to many souls and much glory to Him who is worthy to receive it; that your own souls were refreshed by the blessings of the Lord flowing through you. I did long to be with you in body for our mutual benefit but did not grudge being denied that pleasure since it is the Lord's plan for me to be far away from you in body. As you take up the work at the end of summer, may the Lord richly bless every one of you and make you all, individually and collectively, channels of His blessings to multitudes.

The Lord keep your hearts and minds through Christ Jesus our Lord. The grace of the Lord Jesus Christ be with your spirits. Amen.

Written at Tientsin, N. China,
Twenty-eighth August, Nineteen Twenty Eight. Address:—10 Quinsan Gardens, Shanghai, CHINA.

THE BULGARIAN EARTHQUAKES —AND AFTER

People Who Need You.

Sofia, Bulgaria, 18 Sheinovo St.

DEAR CHRISTIAN FRIENDS:

The world was thrilled six months ago by a series of Earthquakes which destroyed 142 towns and villages in Bulgaria with a population of 515,000, of which 265,000 are shelterless until sufficient tents and huts can be erected.

The Government figures show that 26,350 houses were completely destroyed, and a further 20,507 houses were so damaged as to be considered uninhabitable. One hundred thousand are rendered homeless and 50,000 young children and aged men and women are living in shelters exposed to elements.

I have just returned from the earthquake area. I know the actual condition of those districts. Shocks continue and tremors are felt steadily on an average of every two or three days. The sufferers continue to live in

EARTHQUAKE REFUGEE CHILDREN
Itzo Christoff, Kolo Petroff, Kolo Dimitroff, Jivka Gicheva and Todor Gicheff

tents and camping outdoors. Borisovgrad, Papazli, Manole, and many other towns and villages are little more than a mass of ruins. A panicky atmosphere continues in some places, many fearing that further severe shocks may occur there.

The Bulgarian Government and the Red Cross distributed over 80,000,000 leva donated from all parts of the world. The Government is doing everything possible within its limited resources to alleviate suffering. But it is a drop in the ocean.

I have seen with my own eyes that after all little has been done to repair houses, or provide shelters for the coming winter. Indeed, there seem to be very, very many cases where really poor people have received nothing and therefore have done nothing towards repairing. They are still waiting, and many of them are looking to us for help.

The pity of it is that one merely touches the fringe of the need. What we have been able to give is slight, and appeals truly worthy come to us almost every day without any chance of being able to help much. We gave from $50 to $100 to several families when they need over $300 each of them in order to repair their houses. Then we pay each month a large sum to buy bread for most poor families. And yet hundreds upon hundreds of earthquake sufferers are homeless and destitute. They are hungry, and they are without money and

without work. They must be sheltered before winter sets in, and then they must be fed if we are to save their lives.

At first, 40,000 loaves were distributed daily, but now the distribution is ended, because the lack of funds. The public kitchens, which were established, giving soup to the poorest,

BROTHER MISHKOFF WRITES
"We feed and clothe them"

also are ended, for the same reason. But perhaps the most touching work is the care of the children and new-born babies. In many cases the mothers could supply no milk and the babies are starving. I have just been moved to tears as I heard mothers sob and say: "We have nothing to look forward for but the grave, and our only regret is that death is so slow in coming."

Owing to the large number of homeless families and complete dislocation of normal life in the affected area, we must continue our relief work for some considerable time. Donations for this purpose are urgently required. Then, we must help our people in the Faith to repair their houses before the winter. From $150 to $300 will repair one house. Over 68 families are looking to us for such help. And then we must take care of some of these babies and children. From $1 to $5 per month will help one of these little sufferers. Will you support one child as your substitute in the great task of winning Bulgaria for Christ? You will get photographs and regular letters. We are anxious to save many from starvation, to train them to earn their own living, and at the same time to teach them to love the Lord Jesus Christ.

And now, may I try to express however feebly, the inexpressible gratitude and emotion I feel about all that has been and is being done by our Christian Friends in America for the earthquake sufferers in Bulgaria. The Bulgarian people recognize sincerely the sympathy and aid which have been expressed in the present ordeal. May God bless every effort for bringing help to the unfortunate sufferers. God bless His faithful servants who have taken pity on the multitudes of sufferers and are so kindly ministering to them saving many from starvation and despair!

I will close with the warmest greetings to whosoever this appeal comes. Read it with sympathy and breathe a prayer to the Lord for the sufferers.

I plead with you to pray for the Bulgarians. Pray for them in their utter need. They are broken, they are disappointed, they are desperate, they are hungering, they are thirsting, they are restless and they will find no rest until they find Christ.

Pray for them, please.

Always happy in the service of our very soon coming Lord and Saviour,

yours

PAUL L. MISHKOFF, *Superintendent.*

"That other coat"

We will be grateful to friends who will send us clothing and boots, suitable for men, women

IN THE EARTHQUAKE ZONE
Children of Brother Mishkoff's Large Family for Relief

and children. The need for this kind of help is continuous. P.L.M.

Make all clothing shipments to the American-European Fellowship, 108 Dobbin Street, Brooklyn, N. Y., where they will be properly sorted and baled for export shipment. Funds are needed to pay cost of shipment also.—*Editor.*

TO THE FELLOWSHIP PRAYER FAMILY

(Continued from page 2.)

and had seen the great need for Christian leaders. As he prayed, God worked. A lawyer was walking down one of the streets of that city. He was a Roman Catholic; one, who was devout, loved God, prayed in his way, and gave alms. As he went along, he heard the voice of God speak the number of a telephone into his ear. He called that number, for he knew it was God's voice. It was the residence of a converted priest. In a short time, he met him, took him to his mission, and the lawyer was saved. Marvellously the Bible opened up to his analytical mind, illuminated by the Holy Spirit, and soon he was teaching it to others. What an encouragement to pray for the unsaved everywhere! **PRAYER WILL BRING THE UNSAVED TO CHRIST.**

Only those of us who have seen the great need in Russia and Europe, realize the responsibility of American Christians at this time. In five or ten years these countries will have so completely recovered from the awful scourges of war perhaps, that they can be self-supporting in their mission work. Now just when the masses are open to the Gospel, because prosperity is not enmeshing them in materialism, is our opportunity to reap a harvest. And yet one trembles at the growing indifference to the crying needs. A fear grips the heart for what must be the inevitable result of disobedience to enter the open doors. "Go ye into all the world and preach the Gospel to **every creature"**, has never been revoked. Let us remember the heathen at home have a chance to hear the Gospel, but in Poland they have not yet had their chance as well as in many parts of Russia and Central Europe. With these three facts about the value of prayer in mind, will you pray this month definitely and believingly for the requests given below:

With $1,000.00 monthly, distributed to Paul Mishkoff in Bulgaria, Mr. and Mrs. Richard Hill in Roumania, Mr. Charles Lukesh in Czechoslovakia, one of the priests in Warsaw, to Mr. Dobrinin in Finland, and a few other tried and faithful missionaries, the whole of Central Europe might be evangelized through the printed page.

Each of the leaders in these various countries is praying for the support of native workers. For your information, let us state that $20—$25 monthly will support an evangelist in Bulgaria; University men are willing to give all their time to preaching the Gospel, and can be supported for this sum. In Roumania $20.00 monthly is needed for native workers each. In Poland, where expenses are higher, $40.00 or $50.00 is needed. For a colporteur going out from the Bible School $15.00 monthly is necessary. These sums cover the needs of other countries there.

Moses Gitlin and his wife expect to return to the Radost Bible School in Poland near Warsaw by Christmas or New Year. Will you pray that they may return recommissioned and reempowered for the great task before them! The work at the school has been especially honored of God, and we believe now it is being established on a righteous basis to go on in a new and greater way for His Glory. Pray that all the material needs may be supplied for their outgoing. Phil. 4:19. At least $2,000.00 is required, including some repairs on the building.

As you read this, our days of prayers, November 12th, 13th, and 14th, will be over, and also the farewell meetings for three missionaries, who by this time are in England.

The work among women and children has been shamefully neglected in these countries. What a joy then to know that recently Miss Dimkova has gone to Bulgaria; Miss Kauffman, now Mrs. Charles Lukesh, two years ago went to Czechoslovakia, and Nov. 15th, after several farewell meetings, where the Lord worked wondrously, for the thing was done suddenly, Miss Mott, an experienced worker among Jews in New York City, Miss Jean Rhode, and Miss Martha Schöenble, the two latter born in Germany, sailed for Poland to work among women and children.

More than once, as I saw the great need in Warsaw, I wept. A fountain of uncontrollable tears several times forced me to seek a place of seclusion until I could go calmly on. Our beloved Pastor O. R. Palmer, who began the work of the Fellowship, and who said in a recent letter he is praying God to deepen and widen the work, had this great need upon his heart. Their going forth is an answer to many prayers.

God is graciously answering prayer. One of the greatest visible answers is the increasing co-operation and fellowship in the four

(Please turn to page 15.)

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

MOSES GITLIN TO RETURN TO RADOST

NORMAN J. SMITH

Moses Gitlin is a stranger to but few readers of "The European Harvest Field." I remember when I spoke in Chicago while Moses was still a student in Moody Bible Institute, how he came to one of my meetings in South Chicago as a member of a fine singing quartet, and what a testimony he had for the audience! Perhaps it was words, but his life has spoken in deeds on the mission field since then.

Moses Gitlin went to Warsaw, Poland, and later the Lord used him mightily in the Bible School at Radost. It was one of his pupils who just a few weeks ago went into a hospital in the Southern part of these United States and gave such a message that about thirty were converted, including the superintendent,—a Jew preaching to the Gentiles. And the Jew in telling about it wrote: "Forget me, but see what the Holy Spirit wrought!"

There are more Jews in Poland like that, and Spencer Johnson has written after two months mixing with them that it is the time right now to preach the Messiah to many of them. Not to all, of course, but a face-to-face testimony by a bold, fearless messenger will win some. Perhaps it is a time of selecting the preachers to carry the Messiah message to every Jew in the next Decade, if our Lord returns in our day. And Moses Gitlin has to return to Poland, and return now. He is the face-to-face, hand-to-hand messenger. His place is at Radost, and there is need for haste.

Radost is rapidly being prepared for his coming; he has set December 5 as his sailing date, and his dear little family must go back with him. But he cannot go unless there is money to go with. It will need $1,500 to $2,000 to open the Radost Bible School with an assurance that it will continue properly financed until the spring of 1929.

We are not saying, "Who will send in the money for this new missionary journey"? That is not necessary; the Lord knows who, and He will have it out with each privileged co-operating friend. But we must ask: "Who is going to have a share in the prayers to put Moses Gitlin back at Radost and sustain him there to train the young men who will flock to him as soon as it becomes known that Moses is there? The time is ripe to pluck sheaves in the harvest fields of Poland.

Radost is a proper place for a Bible School for young men, near to Warsaw, and yet not too near. The great city eight miles away is one of the great Jewish centers of the world, and out from it daily come inquirers to Radost. They have heard that the Messiah is found, and they want to learn more of Him.

There are skepties, of course; scoffers, and those who curse and rail at this preaching. But, thank God, there are others who come quietly, reverently, with open hearts and minds. And a quiet Moses, knowing his own people, talks to them patiently, hour after hour, showing them out of their own Old Testament and making them read for themselves, that "Messiah must needs come," and then leading them, oh so patiently, step by step, to see and know and feel with their very souls that Messiah is here and it is He Who speaks to them through the Holy Spirit.

If you have never felt led to support a Jewish worker, do so now, as Moses Gitlin returns to his people in Poland. It is not a new venture, but a tried and proven messenger returning to a field and a people who truly wait for his coming. God speed him on his journey, and bless and guide and keep and use him as he again takes up this ministry of love to God's ancient people, of whom he is one!

Your share by prayer tell our loving Heavenly Father about. Your share otherwise tell us about, that we may pass it on to this dear brother in the Lord.

WORD FROM THE SPENCER JOHNSON'S

RE AN AGED SAINT

We are sending you a picture of a dear old saint—a Hebrew Christian, Brother Feigin of Roumania. He was soundly converted about twelve years ago. His relatives, wife and family got him put into an asylum for lunatics, because he was so splendidly saved; and

A HEBREW CHRISTIAN BROTHER FEIGIN, OF ROUMANIA

they asked the doctor to poison him. This was prevented by the goodness of God, and he was set free. Now he has the joy of knowing that his wife and family are saved also. His son, a fine young man, inherits his father's remarkable voice and is singing for Jesus also!

While he was with us, we asked him his personal opinion of Villa Betel, and the Estate at Radost. He lifted up his eyes, and looked round about the garden and said:—"This is a beautiful spot for God's work. I only wish we had a place like this with liberty to preach the Gospel". Of course it was warm weather when he was with us, and summer visitors round about, filled the Hall. At the same time he was very enthusiastic about the whole property. We asked him many questions knowing that he had had a wide experience, and like the Apostle Paul, had been "in perils oft". "When I get home", he said, "I shall pray very much for you, that the Lord will supply all the need for the development of this excellent mission and Training Centre". Let all who read these words, lift up their hearts to God in prayer; that the words of this faithful old warrior in God's service may be literally fulfilled through the sacrificial gifts of those whose hearts are burdened for this needy land.

F. AND M. SPENCER JOHNSON.

SUCCESSFUL EVANGELISM IN CRIMEA

DEAR BROTHER IN THE LORD:

Peace of our Lord, Jesus Christ be with you!

In addition to my last letter to you I like to pass on to you the following information that can be used in your periodical, of which you are the editor. In Crimea I am the only worker among the Hebrew people for the present time. I am living here about four years and during all this time and especially some time ago, when I was able to go from one village to another in order to preach the Gospel among the Israelites and other people, I experienced a great blessing of the Lord and many were led by the Lord to believe His Word that was preached.

During this time of my ministry some people accepted our Lord Jesus Christ as their personal Lord and Saviour.

I do regret deeply that I do not have the means to continue my Evangelistic journeys, as I was doing before. I am hindered, due to the lack of money. Yet I do not feel entirely abandoned, because I am putting all my trust in the Lord and I know that if it is His will and pleasure, He will turn your hearts toward me and He will send the means for this purpose.

There are in business also some Tarters, (Mohammedans), who have accepted our Lord, as their personal Saviour, as well as His Word.

May our dear Lord add His blessing upon our field. May His Holy will (guidance) be ours.

Looking forward for your reply, I remain, with Brotherly greetings,

Your Smallest Brother in the Lord,

M. FIDLER.

KINDNESS AND LOVING-KINDNESS

DINNIE MCDOLE HAYES

There is a difference between kindness and loving-kindness. This is finely illustrated in the story of David and Jonathan.

When the shepherd boy came to the king with the head of the giant, Goliath, in his hand, the king's son fell in love with him. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul". He took off his princely robe and laid it on David's shoulders, and gave his regalia, his sword, his bow and his girdle. He loved David, and David let him love him. I think David's love was but a faint reflection of Jonathan's.

Jonathan was heir to the throne, but he relinquished that for love. When David was a forlorn fugitive, hiding from the pursuit of the jealous king, Jonathan hunted him up and "strengthened his hand in God". Said he, "Thou shalt be king. I shall be next unto thee". **That** was loving-kindness.

Jonathan was killed in battle; David became king. When Jonathan died he left a five-year-old crippled son. David wrote a beautiful poem about Jonathan. Perhaps that soothed and satisfied him. It is apt to be so with a poet. At any rate, it was years after, when the crippled boy was grown that David bethought himself of his friend and asked, "Is there any of the family of Saul left, that I may show kindness for Jonathan's sake"? So Mephibosheth was found, and David gave him land and servants and a place at his table. Kind? Yes, but not loving-kind. If it had been the other way, is it to be thought that Jonathan would have waited so long? Ah, no, he would soon have found the little orphan

and brought him up as his own, and loved him tenderly for his father's sake. David was kind, but Jonathan would have been loving-kind.

BLESSING AMONG THE JEWS

By Mrs. F. Spencer Johnson

Our friends who have been praying for the Jewish work in Poland will be cheered to hear good news concerning the Lord's Hand upon His servants in Warsaw.

This period of the year is a very special one with the Hebrew race. Last Saturday was their "Feast of Trumpets", next Monday will be the "Day of Atonement". How little they realize the deeper symbolic teaching of both! May the clear Light of God open their eyes to the Truth!

Three of our Hebrew Christian workers went to hold the usual Bible Class on the Saturday, which is the Jewish Sabbath. Brothers Malcman and Sofer took with them a young convert —Aaron by name,—who was led to Christ by Moses Gitlin. They found the room fairly well filled with young Jews, many of them in business and smartly dressed. They listened well to the Gospel messages given by our friends, and Aaron gave his testimony. Week by week these meetings are held, and also on the Monday evenings from 7 to 8. This latter service is for the real eager inquirers, and though there are not many who attend this gathering, yet a blessed work is quietly going on, and we believe that more will in time come out on the Lord's side boldly. It is not easy for a Jew to decide for Christ. It means a cutting away by parents and friends, to be considered as dead to them and to his wife.

As I write two young Jewish converts who help in the garden, and with the horse, here, knocked at our door, and when they had entered they each wanted a special tract. It had been translated into German. So we gladly handed them that particular one, and another to go with it. They were so pleased to receive them. They are dear fellows and so hungry for the truth.

One of these two had been working in slippers out in the garden, as he had no money to buy any boots. He had been praying for weeks for a pair, but none had come. Then Mr. Johnson gave him a pair of his. Oh, the joy as he received them! "I have been asking my Heavenly Father to give me some shoes, and He has answered my cry", he said with a quiver in his voice. A little later in the day he brought up a little piece of paper with Philippians 4:7, 19 on it, with one or two other texts, to show his gratitude to God.

Aaron is going with Brother Malcman on a missionary tour to Wolynia. We have given him some German booklets written by Dr. Meyer and Rev. Gordon Watt and others, to distribute among the believers in these parts. This is his first tour and we believe as he gives out to others the Lord will bless his own soul. He needed opportunity to express himself. He has been working for some time in the Radost Garden. This boy Aaron wants very much to have more teaching and go to Moody's Bible School in Chicago, so that he may return and work among his own people in Poland.

HEBREW CHRISTIANS AT RADOST MEETING HALL AND PART OF CONGREGATION

My husband and I have been making a study of Jewish life and character since our arrival in this country and **we are fully convinced that the time has come for a very aggressive forward movement amongst them.** What we have already written along this line we would repeat with greater emphasis, and say to all those whose hearts are tender towards God's people Israel, "Do not slacken your prayer work one iota. Remember His promises to those who love His ancient people and count it a privilege to stand behind those who are out here facing tremendous odds."

My husband and Mr. Sofer spent some hours in a large Jewish Synagogue last Sunday. After all they witnessed, they came back saying; "Thank God for what we are able to do through the American-European Fellowship." God helping us, we will "put our hands to the plough" with renewed zeal and enthusiasm, and refuse to look back

We have been sending out literature through the mail, and shall continue to use the printed page, scattering the Word of God among Israel's millions. The signs of the times indicate very clearly that the "Coming of the Lord draweth nigh". It may be that our sacrificial gifts will prepare the way for His Return. May that glad Hope stir the hearts of all to give, not only our money, but ourselves, yea, our all. "Even so, come Lord Jesus".

"PILLAR OF SALT" TO BE TORN DOWN

Famous Monument, Identified as Being Lot's Wife of Old Testament, May Be Wrecked

JERUSALEM, Feb. 9.—(A.P.)—The famous "Pillar of Salt," identified as being the Lot's wife of the Old Testament story, is reported to be in danger of being torn down for the manufacture of salt by the people holding the concession to work the Dead sea deposits.

THE PANTON PAPERS

Current Events and Prophecy.

The wonderful Editorial Articles of Rev. D. M. Panton in his monthly journal, "The Dawn" (London), have been gathered into a book of 150 pages, dealing with the most important events of the present as illuminated by prophecy. Some of the papers are these: The Resurrection of the Roman Empire, Who is the Antichrist? The Red Napoleon, The Japanese Earthquake, Geology and the Flood, British Israelism, The Rebuilding of the Temple, The King of the South, The Return of Idolatry, Eternal Punishment in the Scriptures (by Rev. C. S. Bartlett), Capital Punishment in the Scriptures and eighteen others of deep interest to thinking men and all children of God. May be ordered through our office, **The American-European Fellowship, 156 Fifth Avenue, New York.**

Price, cloth, $1. Sent postpaid.

TO THE FELLOWSHIP PRAYER FAMILY

(Continued from page 13.)

God has signally blessed Miss Ivanowsky societies, once functioning separately, and now linked together in the Fellowship. in her deputation work during the summer.

We are encouraged to more earnest and prevailing prayer. The first week in December a group of the Fellowship family will gather in Philadephia for all-day sessions of prayer. We long to have every prayer group leader who reads this unite with us in prayer for the above requests during this first week in December. In our praying, let us be definite. May we not ask for God's continued blessing and protection of the work in all its phases. May the glory of God be the motive in all our praying. "And whatsoever ye shall ask in My Name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My Name, that will I do" *(John 14:13, 14)*.

There is no greater mistake than to suppose that Christians can impress the world by compromising with it.—*Selected.*

STATEMENT OF RECEIPTS DURING SEPTEMBER, 1928

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
2847	$ 25.00	2875	10.00	2903	6.00	2931	50.00	2959	14.28	2987	5.00
2848	1.00	2876	10.00	2904	4.00	2932	.30	2960	1.00	2988	3.00
2849	1.00	2877	20.00	2905	500.00	2933	57.31	2961	6.00	2989	75.00
2850	25.00	2878	1.00	2906	10.00	2934	7.50	2962	.30	2990	10.00
2851	5.00	2879	37.75	2907	5.00	2935	2.00	2963	1.50	2991	250.00
2852	1.00	2880	60.00	2908	40.00	2936	10.00	2964	50.00	2992	1.00
2853	25.00	2881	13.00	2909	3.00	2937	5.00	2965	8.75	2993	1.00
2854	5.00	2882	5.00	2910	1.00	2938	12.43	2966	9.50	2994	10.00
2855	5.00	2883	1.00	2911	17.12	2939	5.00	2967	142.75	2995	2.00
2856	50.00	2884	1.00	2912	5.00	2940	100.00	2968	10.00	2996	2.00
2857	5.07	2885	2.00	2913	45.00	2941	50.00	2969	1.00	2997	1.00
2858	2.00	2886	1.00	2914	5.00	2942	8.00	2970	1.00	2998	1.00
2859	5.00	2887	30.00	2915	50.00	2943	10.00	2971	5.00	2999	10.00
2860	20.00	2888	10.00	2916	1.00	2944	100.00	2972	5.00	3000	10.00
2861	50.00	2889	12.51	2917	37.50	2945	.30	2973	11.44	3001	1.00
2862	5.00	2890	5.83	2918	35.02	2946	15.00	2974	10.00	3002	1.00
2863	7.00	2891	—	2919	6.00	2947	10.00	2975	1.00	3003	60.00
2864	20.00	2892	1.00	2920	25.00	2948	10.00	2976	5.00	3004	5.00
2865	1.00	2893	100.00	2921	10.00	2949	10.00	2977	5.00	3005	50.00
2866	10.00	2894	25.00	2922	50.00	2950	5.00	2978	5.00	3006	30.00
2867	2.00	2895	30.00	2923	1.00	2951	3.00	2979	10.00	3007	30.00
2868	15.27	2896	10.00	2924	3.00	2952	1.00	2980	1.00		
2869	25.72	2897	25.00	2925	1.00	2953	1.00	2981	1.00		
2870	50.00	2898	21.00	2926	1.30	2954	10.00	2982	5.00		
2871	10.00	2899	11.00	2927	10.00	2955	3.00	2983	5.00		
2872	5.00	2900	2.00	2928	10.00	2956	2.00	2984	26.50		
2873	2.00	2901	7.00	2929	52.00	2957	5.00	2985	13.82		
2874	5.00	2902	5.00	2930	14.00	2958	225.00	2986	—		

Total Receipts $3419.77

Of this amount $24.00 was for "European Harvest Field" subscriptions.